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ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1908.

(190)

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PART I.—WORK OF THE DEPARTMENT.

1. The Manager and two peons who had been given three months' notice of the abolition of their appointments in accordance with Government Order No. G. 6278-82—G. M. 67-06-25, dated 10th April 1907, left the Office on the 10th of July 1907.

2. By Government Order No. G. 896-8—G. M. 67-06-57, dated 3rd August 1907, the Architectural Draughtsman and the two copyists, who had been sent back to the Public Works Department and the Oriental Library, respectively, were retransferred to the Archaeological Department.

3. According to Government Order No. G. 4031-3 - G. M. 43-07-12, dated 13th January 1908, the Draughtsman and Photographer was placed on special duty for three months under Mr. E. R. Subrayer for work connected with the 3rd Maharaja Kumari's Mansion. This period of special duty was subsequently extended to six months by Government Order No. G. 6980-2—G. M. 43-07-40, dated 26th May 1908.

4. In their Order No. G. 5473-4 - G. M. 67-06-65, dated 25th March 1908, the Government sanctioned for a period of three months an establishment consisting of three hands for the preparation of a General Index to the volumes of the *Epigraphia Carnatica*. The establishment commenced work on the 6th of April 1908.

5. Padmaraja Pandit had leave on medical certificate for nearly three months. He had also leave without allowances for a month and a half. Krishnaraja Pillay, Venkannachar, Anandalvar and Chokkanna were also on leave for periods ranging from one month to fifteen days.

6. In September 1907 a tour was made to Bannerghatta, Anekal Taluk, to examine the inscriptions on the outer walls of the *garbhagriha* or sanctuary of the S'ri Champakadhâmasvâmi temple. The walls which were as usual covered over with a thick coat of chunam had to be thoroughly cleaned before anything could be made out. This portion of the temple is very dark and the letters mostly indistinct. Consequently the work of copying the inscriptions which had to be done with the help of lights involved much labour and trouble. Altogether there were 8 Tamil inscriptions on these walls, most of them belonging to the 13th century. The north and south inner walls of the *mahâdvâra* or main entrance to the temple are also covered with Kannada and Tamil inscriptions, some of which are now copied for the first time. The letters in these inscriptions are much worn out owing to the action of the weather. Besides these inscriptions, a few more were also discovered: three at the base of the lofty *dhvâgastambha* near the Anjanêya temple and one near the well to the north of the S'ri Champakadhâmasvâmi temple.

7. I also inspected several of the neighbouring villages, viz., Bairappanhalli, Sampigehalli, Vâjarhalli, Channatimmaiyanpâlya and Bûtânhalli. At the last, which

R 913.041
I.D.A./Mys

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is a *béehirákh* village about five miles to the west of Bannerghatta, 3 new inscriptions were discovered. About two miles to the south of Channatimmaiyanpálya is a hillock locally known as Uppárbande on which an inscription is engraved. This is printed as No. 91 of Anekal Taluk from a copy supplied by the villagers. As such copies are not to be entirely depended on, I copied the inscription *in situ*. I also discovered a new inscription on a big rock near Sampigehalli which, though modern, is illegible owing to the rock being broken in several places.

8. Altogether the number of inscriptions newly discovered at Bannerghatta and the surrounding villages is 25, 13 of which are in Tamil and 12 in Kannada. The inscriptions of Bannerghatta already printed were also carefully compared with the originals and many corrections made.

9. As desired by Government in their No. G. 3054—G. M. 150-07-8, dated 13th November 1907, I left Bangalore for Halebid on the 16th of November to meet the Director-General of Archæology and party who were expected at Halebid on the 19th. Owing to a change in the programme the party arrived there on the 21st instead of on the 19th; and the Director-General of Archæology could not come as, I was told, he had to accompany the Viceroy to Ellora. The party consisted of Dr. Konow, Government Epigraphist for India; Mr. Rea, Archæological Superintendent, Madras; Professor MacDonell and Mr. Forbes. They visited the Hoysalesvara temple on the 22nd. I showed them round and explained to them the inscriptions and sculptures of the temple. In the afternoon they visited the Jaina temples and the Kedareshvara temple which is being restored. They were charmed with the excellent workmanship displayed in the temples and said that H. H. the Maharaja must be proud of possessing such exquisite specimens of architecture in the State. They were then taken to the Lakkanna-Viranna temple to the south of Halebid, where an inscription dated in 952 A. D., the oldest epigraph of the place, was read out to them and translated. On their way back they were shown the sites of several ruined temples and particularly one, situated to the south of the Pâriyanâtha temple, where a Jaina image about 20 feet high is lying, broken into three pieces. An inscription on the pedestal of the image, which gave the information that the image belonged to a temple built by Punisa, a famous general under Vishnuvardhana, was read out and explained. While returning to the Travellers' Bungalow Dr. Konow said that the work of excavation should be taken in hand at once. On the 23rd morning the party paid another visit to the Hoysalesvara temple. At about 11 A. M. on the same day Dr. Konow and Mr. Rea left the place for Banavar. As his stay in Bangalore was to be only for a few hours, Dr. Konow did not want me to accompany him, but requested me to help Professor MacDonell and Mr. Forbes who stayed behind. These two gentlemen stayed at Halebid on the 23rd and left for Belur with the Amildar on the 24th. Returning from Belur on the 25th, they proceeded direct to Banavar. I left Halebid on the 26th.

10. During my stay at Halebid all the time that could be spared was employed in closely examining the place and visiting a few villages to the south and west of Halebid. Besides the more important temples of the place, several minor ones such as the Kumbhalêśvara, Guddalêśvara, Virabhadra, Ranganâtha, Anjanêya, Bhûtêśvara, Rudrêśvara, and Lakkanna-Viranna temples were carefully examined. In all 14 inscriptions were newly discovered at Halebid itself:—1 on the north-east pillar of the *kalyāṇamantapa* of the Hoysalesvara temple, 2 on the wall between the sanctuaries of Strīlingêśvara and Pullingêśvara of the same temple, 1 on a stone

lying in front of the main entrance to the Pārivanātha temple, 1 on the inner doorway of the Adinātha temple, 1 on a stone lying in the south-east corner of the compound of the Kedareshvara temple, 1 on a stone built into the east compound wall of the same temple, 2 in the Rudrēśvara temple, 2 in front of the Lakkanna-Vīranna temple, 2 on the site of the ruined temple where the broken image is lying (para 9), and 1 in Patel Chikkanna Gouda's field in the west. To these has to be added a Persian inscription on the bund of the Halebid tank which, as no scholar in Bangalore was able to decipher it, was sent to the Government Epigraphist for India for decipherment through Mr. D. R. Bhandarkar, M.A.

11. The places that were visited in the neighbourhood of Halebid were Dodda Bennēgudda, Bastihalli, Girisiddāpura, Hulikere, Bhairavangudda, Pushpagiri, Puttamankatte, Kattesomanhalli and Narasipura. At the entrance to Hulikere, 3 inscriptions were discovered. There were 6 new inscriptions at Kattesomanhalli: 4 near the ruined Sōmanātha temple, 1 in the main street of the village and 1 in the tank bed near the Anjanēya temple. A few of the stones which were buried in the ground had to be excavated. There were 4 inscriptions on the pillars of a *mantapa* to the north of Pushpagiri and 4 more in the Mallikarjuna temple at Pushpagiri itself. An important find was an inscription on a stone lying in a jungle at a distance of two miles to the west of Pushpagiri near a pond which is known as Puttamankatte. On the east wall and the beams of the S'ri Narasimha temple at Narasipura to the west of Halebid were discovered 7 new inscriptions of which 4 are in Tamil.

12. The number of inscriptions newly discovered at Halebid and the places named above (para 11), comes to 41, of which 4 are in Tamil, 1 in Sanskrit, 1 in Persian and the rest in Kannada. Here also, as at Bannerghatta, the printed inscriptions were carefully checked by a comparison with the originals. Two stones, one bearing the oldest inscription at Halebid and the other lying in the compound of the Kedareshvara temple, were directed to be removed to one of the Jain temples, as it was feared they would be injured if left where they were.

13. On my way back to Banavar, I stopped for some time at Jāvagal and compared the printed inscriptions with the originals there. A new inscription was also discovered in the S'ri Narasimhasvāmi temple.

14. On information received from the Amildar of the French Rocks Sub-Taluk that there were some new inscriptions at Tonnur, I left for the place on the 22nd of April 1903. The Peshkar of the temples at Tonnur showed me a few inscriptions in one of the temples, but a careful examination of all the temples of the place revealed many more which were covered over as usual with several coats of chunam. After the walls were thoroughly cleaned the copying work was begun. In the Sri Lakshminārāyaṇasvāmi temple the number of new inscriptions copied was 12, of which 8 are engraved on the east wall of the second *prākāra* to the right and left of the inner entrance, 1 on a pillar of the Lakshmi-dēvi temple in the south, 1 on the basement of the *vāhana-mantapa*, 1 on the south outer wall of the *garbhagriha*, and the last on a stone lying in front of the temple. Only that portion of the last mentioned inscription which is engraved on the back of the stone is printed as No. 152 of Seringapatam Taluk, and the front portion which gives the name of the king and the date of the record is now copied for the first time. It is very much to be regretted that the pillars of the *pāṭālāṅkana*, which is a later addition to the temple, conceal portions of all the inscriptions on the east wall. The number of newly discovered inscriptions in the S'ri Krishna temple is also 12, of which one is engraved

at the top of the colossal doorway outside the temple. This inscription is at a height of about 20 feet from the ground and a special ladder had to be got for reaching it. Of the other inscriptions, 2 are on the north and 2 on the south outer wall of the *garbhagriha*, 3 on the east wall of the second *prākāra* to the north of the inner entrance, 1 on the north wall of the second *prākāra*, 1 on the north inner wall of the main entrance, and 2 on the walls to the right and left of the main entrance. Here also a later structure unfortunately conceals the beginning of the 3 inscriptions on the east wall. In the S'ri Narasimha temple 2 inscriptions engraved on the east wall to the south of the entrance were newly discovered. The new inscriptions copied in the S'ri Kailāśēśvara temple are 7 in number, of which 3 are inscribed on the pillars of the *rangu-maṭapa*, 1 on the bull in front of the *linga*, and 2 on the north and 1 on the south outer wall of the temple.

15. The Musalman tomb close by was visited and a Persian inscription written on paper and hung on the wall was examined. A few neighbouring villages were also inspected, *viz.*, Devarāyapattana, Ingalguppe and Tirumalasāgarachatra. At each of the first two villages a new inscription was discovered. There is an inscription on a stone set up at the entrance to the S'ambhu temple to the west of Tirumalasāgarachatra, the front portion of which is printed as Seringapatam 34. The back of the stone which contains another inscription is now copied for the first time.

16. Altogether the number of new inscriptions copied at Tonnur and its neighbourhood is 35, of which 21 are in Tamil and the rest in Kannada. The printed inscriptions were all compared with the originals when several of them were found to be incorrect and incomplete, even the dates being wrongly copied in a few cases. Almost all the inscriptions in the Kailāśesvara temple are in Tamil and those of them that are already printed must have been copied by men who knew nothing of Tamil. I had therefore to make fresh copies of almost all of these. Further, the temple being in ruins, the walls which are out of plumb have suffered so much from the weather and scaled to such an extent that it was a very trying task to decipher the newly discovered inscriptions on them. It was a good thing that I went there soon enough to be able to copy a few at least of the inscriptions on the walls.

17. As a few of the inscriptions discovered last year at Melkote required re-examination, I went there on the 30th of April. After this work was completed, I made a close search for new inscriptions in and outside the temple and was able to discover a good number of them, 19 in the temple itself and 9 outside. Of the former, 13 are short inscriptions engraved on a pillar in front of the Tirukkachchinambi temple similar to those discovered last year on the pillars of the *maṭapa* in front of the Lakshmi-dēvi temple; 5 are on the pedestals of the images representing Krishna-Rāja Odeyar III and his four queens; and 1 on the pavement in front of the Rāmānujāchārya temple. Of the latter, 5 are in the *maṭapas* to the north of the pond known as Kalyāni, 2 on the beams of a *maṭapa* in the Kunigal street, 1 on a water basin to the south of the temple and 1 on the doorway of the temple on the hill. Besides the above, some 30 inscriptions found on the silver and gold ornaments and vessels of the temple were copied. There were thus 58 inscriptions in all newly added to the Melkote file.

18. Further discoveries of the year under report were 9 inscriptions in Mysore: 1 in a field near Kukkarhalli, 1 near Cole's Garden, 2 in the S'ri Lakshmiramana-svāmi temple, and 5 in the S'ri Prasannakrishnasvāmi temple; 3 at Hāgalahalli, and 1 at Nīlakanṭhanhalli, of Mandya Taluk; 3 at Karighatta, Seringapafam Taluk;

3 at Anaji, Dāvangere Taluk; and 5 at Krishnāpura, 2 at Rāmpura and 1 at Kalkotenāyakandoddi, of Channapatna Taluk. Several villages near Bangalore were also inspected and a few new inscriptions discovered: 7 at Mattikere and 1 at each of the villages Yasvantpur, Laggere, Ketmāranhalli and Sultanipālyā. A few mistakes about the dates and other details in the printed copies (Nos. 33 and 139 of Bangalore Taluk) of the important inscriptions at Jālahalli and Ketamāranhalli, were corrected by a comparison with the originals.

19. A good number of new copper plate inscriptions was also procured during the year. They are 17 in number, the rulers represented by them being the Sāntaras, the Vijayanagar, Ummattur and Mysore kings, and the Mughals. In point of time they range from about the 7th to the close of the 15th century. The places from which they were received and other details about them are given below. —

| | Taluk | Village | Owner | Number of plates |
|----|------------------|----------------|------------------------|------------------|
| 1 | Nanjangud | Gattavadi | Gurakar Subbanna | 1 |
| 2 | " | " | " | " |
| 3 | " | " | " | " |
| 4 | Gundlupet | Triyambakapura | Archak Gundaiya | 3 |
| 5 | " | " | " | " |
| 6 | " | " | " | " |
| 7 | " | " | " | 1 |
| 8 | " | Tondavadi | Pottihattisvami | 2 |
| 9 | Mandya | Honnalagere | Anandalvar | 3 |
| 10 | Bangalore | Bangalore | M. A. Srinivasachar | 3 |
| 11 | " | " | The Secretariat | 3 |
| 12 | " | " | The Inam Office | 1 |
| 13 | " | " | K. Subbapandit | 1 |
| 14 | Tarikere | Machenahalli | Patel Sivappa | 3 |
| 15 | " | Bankankatte | Yajaman Krishna Bhāṭṭa | 3 |
| 16 | Chiknayakanhalli | Yalanadu | Siddarama Gonda | 1 |
| 17 | Chamarajī agar | Ummattur | Tammadi Puttanna | A copy received |

20. The total number of new inscriptions copied during the year was 210, of which 40 are in Tamil, 12 in Sanskrit, 2 in Telugu, 1 in Persian and the rest in Kannada. Complete and accurate copies were also made of a good number of inscriptions printed in the Bangalore, Hassan and Mysore volumes.

21. When I was at Tirupati in February last in connection with the *upanayana* ceremony of my nephew, I happened to meet Mr. L. Anantasami Rao, B. A., Muzarai Secretary, who had come there on duty. On an enquiry as to the valuable articles presented to the temple by the Maharajas of Mysore, a gold-plated umbrella, two silver vessels and a silver-plated elephant *vāhana* were shown among other things as the gifts of the Mysore Royal Family. These four articles bear inscriptions which go to show that they were presents from Krishna-Raja Odeyar I (1713-1731) and Chama-Raja Odeyar VII (1731-1734). The inscription on the *vāhana* is dated in 1726 A. D.

22. In connection with the revised edition of the Sravana Belgola volume, about 100 pages of the Kannada texts were revised with the help of the impressions available in the Office. A new impression of what is known as the Bhadrabāhu inscription at Sravana Belgola has enabled me to make some important corrections in the printed copy.

23. About 40 books in Sanskrit, Tamil and Kannada, received from the General Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja, were reviewed and opinion sent.

24. On an enquiry from the Dewan whether there were any records confirming or bearing on Manucci's assertions about certain practices of the Mysoreans, especially the practice of cutting off the noses of their opponents, a number of extracts bearing on the subject taken from several Kannada historical works was sent with translations.

25. The printing of the revised edition of the Karnāṭaka Śabdānuśāsana has made very little progress owing to the delay in the Press. Only 40 pages of the second *pāda* were printed during the year.

26. Mr. Rice has completed the final volume and is making arrangements to have it printed in England. The Index which is being prepared by the newly sanctioned establishment in this Office will, when completed, be published here as a separate volume.

27. The Photographer and Draughtsman took photographs of a number of copper plates and printed the titles of several manuscript books which are to be sent to the Oriental Library, Mysore. He prepared and printed the certificates for the Dasara Industrial and Agricultural Exhibition of 1907. He also prepared the design of the Officers' Calendar for 1908. He left the Office on the 17th of January 1908 on special duty in connection with the 3rd Maharaja Kumari's Mansion.

The Architectural Draughtsman joined the Office on the 8th of August 1907 on his re-transfer from the Public Works Department. He completed four plates illustrating the temples at Halebid, Maddagiri and Kaidala. He also did other work in connection with certain maps and inscriptions.

28. With regard to the conservation of ancient buildings and monuments of archæological interest, the restoration of the Kêḍârêśvara temple at Halebid is making good progress under the direction of the Public Works Department. The renovation of Tipu Sultan's Palace in the Fort of Bangalore is also going on under the same direction.

PART II. PROGRESS OF ARCHÆOLOGICAL RESEARCH.

29. Most of the new inscriptions copied during the year under report can be assigned to specific dynasties such as the Śāntaras, Chālukyas, Gangas, Hoysalas, Vijayanagar, Ummattur, Santebennur, Chitaldrug, Mysore and Mughals. Many of them supply us with items of important information, especially in connection with some of the Hoysala and Vijayanagar kings. The Śāntara plates and the plates of Immadi Narasinga deserve special mention among the archæological discoveries of the year. They are probably the very first specimens of their kind yet discovered in the Mysore State.

THE ŚĀNTARAS.

30. The Śāntara plates referred to above are three in number, each measuring $8\frac{1}{4}$ " by $2\frac{1}{4}$ ". They are in a good state of preservation, and the writing, which is in Hala-Kannada characters, is well engraved. The first and last plates are inscribed on the inner side only. The plates are strung on a ring which is about $2\frac{1}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in the base of a round seal about $1\frac{1}{4}$ " in diameter. The seal bears in relief a standing lion which faces to the proper right. The plates were found by one Patel Sivappa while ploughing his field situated to the west of the Anjanêya temple at Māchenhalli, Tarikere Taluk, and given to the General and Revenue Secretary during the last session of the Dasara Representative Assembly in Mysore.

MÂCHÊNHALLI (TARIKERE TALUK) PLATES

Of the Sântara King Jayasangraha

ABOUT 700 A.D.

1b
 ಸಹಪುಷ್ಪಕವ್ಯಾಣ ಪವನೇವೈವಾಹರಣೀಶ್ವರವಿಷಯಃ ಸುಖಮಿ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ● ಸಹಪುಷ್ಪಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ

11a
 ಗುರುಪುಷ್ಪಕವ್ಯಾಣ ಪವನೇವೈವಾಹರಣೀಶ್ವರವಿಷಯಃ ಸುಖಮಿ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ● ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ

11b
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ● ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ

11c
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ● ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ
 ಪುನಃಪುನಃ ಸೇವಕವ್ಯಾಣೀಶ್ವರವ್ಯಾಪ್ತವ್ಯಸುಖಮಸುಗ್ರವಾಹರಣಮಪ್ತ



SEAL

Mâchênhalli Plates of Jayasangraha.

[I b]

nama' parava-kalyâna-phala-nishpatti-hêtavê ' jagata : kalpavṛkshâya munayêri-
shtânêmayê ' Kâlindî-mêkhala-Madhurâpuris' varasya Jayasangraha-nâmadhêyasya
Kamalôdara-chôlâmaṇinâ Yadu-vams'êna saba samadhigata-vivâha-
sambandhasyôgra-vam a-śrî-Vinayâditya-Piṭhivîvallabha-Chânta-Râjasya bhrâtri-
putra-sa-
mmatêna svayampatita-parṇa-vâyu-tôyâhâras' s'âpânugraha-samarttha-Kas'yapa-

[II a]

gôtrasya mṛigôdara-jâyatasya Kângu-Goggattâ-mahâ-maṇḍalika-Pânḍi-yu-
varâja-sakala-guṇa-sampannasya kula-nistârakayâ bharttâra-bhakti-kula-vina-
ya-s'îla-sampannayâ Kilkunda-maṇḍalika-tanayayâ Kanageretti-nâ-
madhêyayâ Arhat-sarvvajña-ṛama-dharmma-saddars's'ava-sampannaya
Mirijavalî Poranîmogê Kilkere Guḍagatânam Nokkigôḍu Maṇa-

[II b]

li makkiyasya Muduvakka-grâmasya ubhaya-taṭayôr m Maṇavâlgoḷi-
Mangiyarnidhipuram-Maṇalinereṇṭûr-Paḍeppar-vâsinâṃ ka-
raṇig-koḷir-nâpita-ambiyapaḷḷiya-châturvargga-pra-
bhîtinâṃ s'râvayittâ dattavân Chântarâṇano-makkala mûṇûrvvaru rakshi-
ka kîriya-arasaṅge okkal peḷchuge

[III a]

sva-dattâṃ para-dattam bâ yô harêti vasundharâ shashti
varsha-sahasrâni pishtâyâ jâyatê krimi
bahubhir basudhâ buttâ râjibir s'sagarâjibi ya-
sya yasya yadâ bhûmî tasya tasya tadâ phalam

Inscription at Râmpura, Channapatna Taluk.

svasti Saka-nṛipa-kâlâtîta-sa . .
gaḷ 926 neya Krôdi-sam-
tsara-Pâlguṇa-masada Puṇṇa-
me Tale-divasam âge Bû-
vi-Saḷbayyana maga Mâcha-
Gâvuṇḍa kereyap katṭisi
tûmban ikkisidaṃ idirke
bittuvattavam salisuvu-
du salisad avar kavileyu
Bâparâsiyuvam naḷida-
r pala muvadîbararige pa-
ttu-kolagam gaḷde koḍavge

31. The inscription is in Sanskrit with the exception of a small prose piece in Haḷa-Kannada which occurs at the end. It opens with a verse in praise of Arishṭanēmi and ends with two of the usual final verses, namely, *Scadattām* and *Bahubhih*, the remaining portion being in prose. It tells us that with the approval of the brother's son (no name given) of Śrī-Vināyāditya-Prithivīvallabha-Chānta-Rāja named Jayasangraha, who was the lord of the city of Madhurā encircled by the Kāḷindī (*Kāḷindī-mēkhala*) and who belonged to the Ugra-vamśa and was connected by marriage with the Yadu-vamśa of which Kṛṣṇa (*Kamalōdara*) was the crest-jewel, a grant was made by the possessor of a right knowledge of the supreme *dharma* of Arhatsarvajña, possessor of modesty, right conduct and devotion to husband, Kana-geretti, who was the daughter of the *maṇḍalika* of Kilkunda and the wife of the possessor of all virtues, Kāṅgugoggatta-Mahāmaṇḍalika-Pāṇḍi-Yuvarāja of the Kāśyapa-gōtra and the ? lunar race (*mṛigōdarajādyatasya*). The meaning of the latter portion of the inscription is not quite clear. What was granted appears to be the village of Muduvakka, which had some connection with the places Mirijavali, Poranimoge, Kilkere, Guḍagatāṇam, Nokkigōḍu and Maṇali; but it does not appear who the recipient of the grant was. It is further stated that before the grant was made the four classes (*chāturrargga*)—accountants, ? potters, barbers and ? boatmen - and others, who were the residents of the villages Maṇavālgola, Mangiyarnidhipuram, Maṇalinereṇṭār and Paḍeppar, situated on both sides of Muduvakka, were informed of it. After this comes the Kannada passage which may be rendered thus.—May the Three hundred of the house-children of the Chāntas protect (this). May the family of the young prince prosper.

32. From the above it will be seen that the record is not dated. The usual name of the family, 'Sāntara,' is here given as 'Chānta.' As far as I can remember the only other inscription in which the latter form is used is Shikarpur 283, of about 830 A. D. Nagar 35, of 1077, says that one Jinadatta of this family left Madhurā, the northern capital, came to the south and settled in Pombuchcha or Humcha in the Nagar Taluk, making that place his capital. Mr. Rice thinks (*Epi. Car.* VIII. 8) that he may be safely assigned to the 8th century. In the present inscription no mention is made of Pombuchcha, but of Madhurā only. It may therefore be presumed that the record is anterior to Jinadatta, and this presumption is strengthened by the fact that the later records of the Sāntaras which often make them lords not only of Pombuchcha but also of Madhurā, never make them lords of Madhurā only. But the name Jayasangraha does not occur in any of the published Sāntara inscriptions, probably because the composers of the later records had no definite information about the predecessors of Jinadatta as is evidenced by the confused and conflicting accounts contained in Nagar 35 and 48. The title Vinayāditya-Prithivīvallabha-Chānta-Rāja gives us, however, a clue to Jayasangraha's time and position. From it it may reasonably be inferred that he was a contemporary of the Western Chālukya King Vinayāditya and that he recognised him as his overlord. This inference is strongly supported by the fact that similar titles were borne by the later Sāntaras under like circumstances. I therefore think that these plates may be assigned to the last quarter of the 7th century. The palæography of the record also tends to confirm this view.

THE CHALUKYAS.

33. There is only one inscription of this dynasty. It is engraved on a stone in a field to the south of Kukkarhalli near Mysore. It records the grant of the village Maṇalevāḍi by a Chālukya chief named Narasingayya to the Narasingēśvara temple

erected by him. The titles applied to him are:—Entitled to the five big drums, *mahā-sāmanta*, having the original boar as his crest, fearless in war, a Vāmana in self-respect, *mattinachariṭa* keeper at a distance from wicked women, *āldānivira*, an Arjuna among the Chālukyas, foremost in firmness of character, *Arattigaṇḍa*, a spotless Mahēśvara, first to strike in battle. The inscription states that this grant was made for Narasingayya's merit and that it was to be maintained by the Three hundred *gāvundagaḷ*.

34. This *mahā-sāmanta* Narasingayya must have belonged to a minor branch of the Chālukya family. He is perhaps identical with the *mahā-sāmanta* Narasinga of the Chālukya family mentioned in Mysore 35 with his wife Gāvilabbarasi. The Kannada poet Pampa, who wrote the *Vikramārjuna-vijaya* in 941 A. D. under the patronage of a Chālukya prince named Arikēsari, mentions two Narasimhas in the geneology of his patron. The second Narasimha, also called Narasinga, who was the father of Arikēsari, is described as a great warrior and as having excelled Arjuna in prowess (*Vikramārjuna-vijaya* I. 36). Further, *Udāra-Mahēśvara* is given as one of the titles of Arikēsari. These facts seem to lend some support to the identification of this Narasimha with the Narasingayya of the present inscription. I venture to think that the Narasinga of Mysore 35, the Narasingayya of the present inscription and the second Narasimha of Pampa's geneology may refer to one and the same person. A difficulty in the way of this identification is the fact that the wife of the first was Gāvilabbarasi while that of the last was Jātavve. But this may be explained by supposing that the king had two wives. I therefore think that the date of the Mysore epigraph is about 900 A. D.

THE GANGAS.

35. An inscription engraved on a stone under a tree to the east of Rāmpura, Channapatna Taluk, which is dated 1004 A. D., may be of the Gaṅga dynasty though no king is mentioned in it. It was in this year that the Cholas captured Talkad and overthrew the Gaṅga sovereignty. The inscription states that the tank at Rāmpura and its sluice were built in 1004 A. D. by Būvi-Saḷbayya's son Mācha-gāvūṇḍa. The week-day is given as *Tale-divasa*.

THE HOYSALAS.

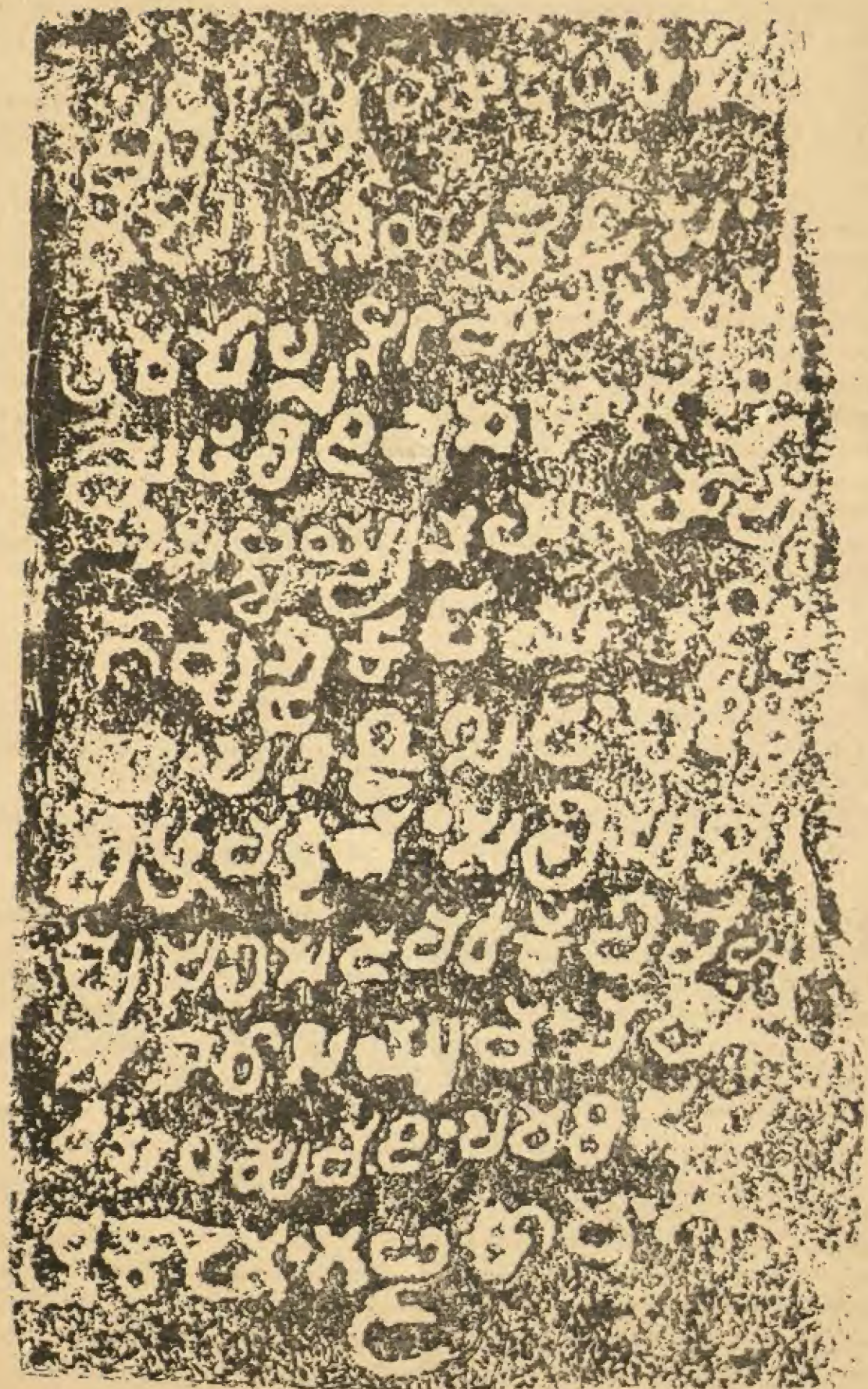
36. There are nearly 40 inscriptions of the Hoysala period beginning in the reign of Viṣṇuvardhana and ending in the reign of Ballāḷa III. They cover a period of nearly 200 years from 1112 to 1320 A. D. Some 40 more inscriptions belong to the same period though they do not give the name of the reigning king. The inscriptions will be considered in chronological order according to the reigns to which they belong.

Viṣṇuvardhana.

37. There are 5 inscriptions of this reign. The earliest of them, dated in 1112 A. D., which is on the north basement of a ruined Śvara temple at Krishṇapura Channapatna Taluk, records a grant to the temple by Kēśiyappa and Bammayya-heggaḍe during the reign of the capturer of Talkād, Bhujabala-Vīra-Gaṅga-pratāpa-Hoysala-Dēva. The god's name is given as Ankaḱārēśvara. A word may be added about the other inscriptions here. Two Tamil inscriptions, of 1158, record grants during the reign of Viṣṇuvardhana's son Narasimha I. Another in Kannada, of 1438, informs us that the temple and the village having gone to ruins, one Alagi-setti restored them at the instance of Chikka Perumāḷe-dēva-Odeyar, son of Perumāḷe-dēva-dannāyaka, the minister of Dēva-Rāya II of Vijayanagar. In this epigraph the god is named Ankanātha. The records thus prove the antiquity of this temple.

STONE AT RÂMPURA, CHANNÂPATNA TALUK.

1004 A.D.



38. Another inscription of Vishṇuvardhana's reign is engraved on a pillar of the *mantapa* in front of the Lakshmi-dēvi temple in the S'rī-Lakshminārāyaṇasvāmi temple at Tonnūr, Seringapatam Taluk. It says that by order of S'rī-Vishṇuvardhana-pratāpa-Hoysaḷa-Dēva, the *mantapa* was caused to be built by the *mahā-prāthāna*, *tantrādhishṭhāyaka*, *mahā-pasāyita*, Heggade Surigeya Nāgayya. The inscription is not dated, but it may be assigned to about 1120 A. D.

39. Of the remaining three inscriptions of this reign, two are at Bastihalli, and one at Kaṭṭesōmanhalli, near Halebid. One of the former tells us that the ruined Jaina temple, situated to the south of the Pārs'vanātha temple, was built by Puṇḍisa, who, according to Chāmarājnagar 3, of 1117, was a famous general of Vishṇuvardhana. The one at Kaṭṭesōmanhalli is a *virakal* which records the death at the ? capture of Hennude of Duṭṭeya-nāyaka, a servant of Aṅkeya-nāyaka, who was the bearer of the hunting-bow of Tribhuvanamalla, capturer of Talakād, Bhujabala-Hōsaḷa-Dēva. The other inscription at Bastihalli, which is engraved on the doorway of the *garbhagriha* of the Ādinātha temple, opens with a verse in praise of Malli-Jina; and the third verse describes Gangarāja as the glorious abode of *Jina-dharma* and as the chief agent in increasing the wealth of Vishṇuvardhana by the three constituents of regal power (*s'akti-traya*.) The record goes on to say that one Heggade Mallimayya, a lay disciple of S'ubhachandra-siddhānta-dēva, set up the god Mallinātha in the Dinakara-Jinālaya of the S'rī-Mūlasangha, Dēsi-gaṇa, Pustaka-gachchha and Koṇḍakundānvaya, and granted some lands at Koṇḍale, *alias* Drōhagharatṭa-chaturvēdi-mangala, in Āsandi-nād; and that the senior *dandānāyaka* Ēchikayya also made a grant. The cyclic year Kālayukti given in the record must be S'aka 1061, corresponding to 1138 A. D. From Belur 124 we learn that Gangarāja died in 1133 and that his son Boppa erected to his memory the Pārs'vanātha temple, otherwise called Drōhagharatṭa-Jinālaya from one of the titles of Gangarāja, at Halebid. We also learn from S'ravan Belgoḷa 144 and Channarāyapatna 248 that the Ēchikayya of the present inscription was Gangarāja's elder brother's son who built some Jaina temples at S'ravan Belgoḷa. It is not clear why the temple in which this inscription is engraved is called Ādinātha temple though the record plainly says that it was dedicated to Mallinātha.

40. A few of the Tamil inscriptions in the S'rī-Lakshminārāyaṇasvāmi temple at Tonnur may also belong to the reign of Vishṇuvardhana. One of them records a grant to a *mutha* of Rāmānuja. Another mentions one Tiruvaranga-dāsar who, in an inscription of Narasimha I at the Krishṇa temple, calls himself a servant of Ilaiyālvān. Ilaiyālvān was the name of Rāmānujāchārya before he became a *sannyāsi*. These references to Rāmānujāchārya are important as they confirm the traditional accounts of his visit to Tonnur. The latter state that Tonnur was the capital of the Hoysalas and that it was here that Rāmānujāchārya met Vishṇuvardhana and converted him. Mysore 16, of 1128, clearly says that Vishṇuvardhana was ruling the earth in Yādavapura, *i. e.*, Tonnur. Yādavapura has wrongly been identified with Melkote which is Yādavagiri. Tonnur is a corruption of the full form Tonḍanūr. In the inscriptions it is called Yādava-nārāyaṇa-chaturvēdi-mangalam. The following quotations from Seringapatam 64, of 1722, bear out my view. They also tell us that Rāmānujāchārya lived at Tonnur for some time.

Tēshvādya Yādavapurī Tonḍanūr iti yā janaiḥ¹ prakhyātā. Line 216.

Sa dēśō Yādavagirēr dakshinē tvardha-yōjanē¹

Ramyō Hoysaḷa-dēśākhyas sarva-kāla-śukha-pradaḥ¹

Tatrasthâ Yâdavapurî Vishṇuvardhana-pâlitâ I
S'ri-Râmânujâ-pâdâbja-parâgaih pâvanîkritâ II

Lines 174-178.

As we have seen above (para 38) a portion of the S'ri-Lakshminârâyanasvâmi temple at Tonnur was built in about 1120 by order of Vishṇuvardhana. Another inscription tells us that even so late as 1189 two famous generals were stationed at Yâdavagiri (Melkote) to guard the fort, thus showing that this part of the kingdom was looked upon as an important outpost even in the time of Ballâla II. It may therefore be concluded that Tonnur was the royal residence for some years at least. But the traditional date of Râmânujâchârya's visit to Tonnur, namely, the year Bahudhânya, corresponding to 1099 A. D., does not fall within the reign of Vishṇuvardhana. Either there must be some mistake about the date or we must suppose that Vishṇuvardhana had also taken up his residence at Tonnur when his brother Ballâla I was on the throne.

Narasimha I.

41. Narasimha's inscriptions which range from 1142 to 1169 A. D. are found at Tonnur, Halebid and Krishnâpura (para 37). The Krishna temple at Tonnur was built during his reign in 1158. The Kailâsêśvara temple was also built in the same reign, but a few years earlier than the Krishna temple, since the latter is always mentioned in the inscriptions of the place as the 'middle temple' by reason probably of its occupying an intermediate position between the Lakshminârâyanasvâmi and the Kailâsêśvara temples. Two inscriptions in the Krishna temple, dated 1162, record grants to the temple by the great minister Heggade Dâmaṇṇa and by Tiruvaraṅga-dâsar, a? servant (*bherraḍiyân*) of Ilaiyâlvan (Râmânujâchârya). The latter appears to have been an important personage as his name occurs in other inscriptions also in connection with grants made to the temples by officers under Ballâla II. The two inscriptions at Krishnâpura which were already referred to in para 37 record grants to the Aṅkakârêśvara temple by Aṅka-gâmunḍa and his son S'okka-gâmunḍa. An inscription at Bastihalli near Halebid, which is dated in 1142, records the grant of certain dues by the betel-leaf sellers of Dôrasamudra and other places to the Vijaya-Pârs'vadêva temple of the S'ri-Mûlasangha, Dêsiya-gana and Pustaka-gachchha. The inscription is interesting as it gives the names of a number of places which it says were included in Banavase 12,000. These are Hiriya Kereyûru, Kiriya Kereyûru, Hâvari, Kogenele, Unagunḍûru and Jambûru. And among the places said to be included in Hoysala-nâḍu it names Maḍeyanûru, Hoḷalu, Kikkêri and Bâchihalli. Another inscription at Halebid, of 1162, which is a *virakol*, states that when Pânḍiya-baḷagara Bambana's son-in-law Bambamaṇa-Dâvana-danḍanâyaka marched against Halebid, Yâdava-nâyaka, by order of Narasimha, fought and fell.

Ballâla II.

42. There are many inscriptions of this reign copied at Tonnur and Halebid. Of those at Tonnur, one records a grant in 1175 by the *mahâ-pradhâna sarvâdhikâri dandadadhishṭhâyaka mahâ-pasâyta* Hiriya-Heggade Mâchayya, in company with Heggade Kêsiyanṇa and Heggade Kâmaṇṇa; another, a grant in 1177 by the same Mâchayya along with Heggade Kêsiyanṇa (who is here given the titles *mahâ-pradhâna, sarvâdhikâri* and *dandânâyaka*), Heggade Kommanṇa and Heggade Mahadêvanṇa; and a third, curiously enough, a grant in 1175, not for any local god but for Allâḷuperumâl of Kânjivura, i. e., for the god Varadarâja of Conjeeveram, by S'rikaraṇada Kaliyana, who is said to have purchased the lands granted by him from the *mahâ-pradhâna sarvâdhikâri mahâ-pasâyta* S'rikaraṇada-Heggade Ereyanna. Many of

these officers are mentioned in the published inscriptions of Ballāla II. In some of the Tamil inscriptions which may belong to the same reign though the king is not named, Uttamanambi, Tirunaraiyūr-dāsar who is described as the singer of the *Tiruvāymoli*, Gômathattu Irāmapirān, Kulasékhara-dāsar and Ilaiya-pirān Tittān figure as the donors. As several of these names were borne by the immediate disciples of Rāmānujāchārya, it may perhaps be presumed that some of the donors were their grandsons. In one of the inscriptions a grant is made for whitewashing the *mantapa* of Vira-Vallāla, apparently a *mantapa* caused to be built by him. *Tiruvāymoli* is a collection of Tamil hymns composed by Saint Nannālvār, who is also known as Parānkuṣa and Śaṭhakōpa. This work is recited or sung in all Viṣṇu temples.

43. Another inscription at Tonnur, dated in 1189, informs us that while the *mahā-pradhāna saccādhikāri sēnādhipati mahā-pasāyā dandunāyaka* Jyōtimayya and *dandunāyaka* Palaya were guarding the fort of Yādavagiri as its custodians (*rakṣā-pālakar*), their sons Nilayya and Chāmayya made a grant for the god Nakharēśvara of Tonḍanūr. A Tamil inscription on the huge gateway near the Krishna temple tells us that it was named Vira-Ballāla's *gōpura* or gate, thus showing that it was a structure of his time. There is a tradition that in consequence of a dispute which arose between the masons and the other workmen, the latter erected this gate without any assistance from the former and were highly rewarded by Vira-Ballāla for their work; and that according to a stipulation entered into at the time the masons had to hold an umbrella over the head of the ploughing workmen. A stone is pointed out near at hand, on which an umbrella is sculptured over a plough, as commemorating this incident. It is perhaps worthy of note that there are no Hoysala inscriptions at Tonnur of a later period than that of Ballāla II, nor are there any of the Vijayanagar period though many of them are found at Melkote, only ten miles distant from the place.

44. An inscription at Kaṭṭesōmanhalli near Halebid, which is a *virakal*, is an excellent specimen of that class both from a literary and an artistic point of view. It gives a spirited account of a fierce and sanguinary battle that raged during the capture of the fort named Hāniyakōṭe. The chief to whom the fort belonged was Bhōgarāja who defended it with much valour. At the command of Ballāla the brothers Arahalla and Madda marched against Bhōgarāja and, fighting heroically, destroyed the hostile army and fell. Chāgavve, wife of Arahalla and mother of Dhāma, caused this *sāsana* to be set up to the memory of her husband. The inscription is not dated but may be assigned to about 1200 A. D. Moḷakālmuru 12 mentions Ballāla's capture of Hāniyakōṭe. This fort is on the Brahmagiri where the Asoka edicts were found (*Epi. Car.* XI. 19).

45. The last inscription of Ballāla II that has to be noticed is one near Puṭṭammankatṭe to the west of Pushpagiri near Halebid. It is a long inscription dated in 1195 A. D., but unfortunately some portions are defaced and cannot be made out. After giving the usual account of the rise and descent of the Hoysalas down to Ballāla II, a few verses are devoted to the praise of his valour. Then the inscription goes on to say that while Hoysala-Vira-Ballāla-Dēva, the capturer of Talakāḍu Gangavāḍi Nalambavāḍi Banavase Hānungal Huligere Halasige Belvala Taravāḍi and Tarikāḍu-nāḍu, having destroyed the entire Sēvūṇa army composed of the four arms together with the city named Viravardhana and having given back (*punar-datti māḍi*) Lokkigunḍi, *alias* Srīrāmadatti, which had been given to him by.... ..mana, was ruling the kingdom as for as Kalyāṇa—a dweller at his lotus feet, Mahadēva, of the Gautama-gôtra, who was pre-eminent among Sahavāsīs and well versed in Bharata-

s'âstra, set up the god Gautamêśvara; that his younger sister, Mâdaladêvi, wife of Bobba-bhaṭṭa, set up the god Lakshmînârâyana; and that Ballâla II granted, in the year Râkshasa, on the occasion of a lunar eclipse, lands for both the gods. Among the places said to have been captured by Ballâla II, Tarikâḍu-nâḍu is new. Târa-nâḍu occurs in some inscriptions (*Epi Cur.* III. 18) but not Tarikâḍu-nâḍu. There are several inscriptions in which Ballâla's defeat of the Sêvuna army is mentioned, but this inscription is perhaps the first in which mention is made of the Sêvuna city Vîravardhana. It thus confirms the statement of Hêmâdri that Bhîllama captured a town of the name of Śrîvardhana (i.e., Vîravardhana) from a king named Antala or Amsala (*History of the Dekkan*, p. 238). It is however to be regretted that the portion where the receiving and giving back of Lökkigunḍi are mentioned is not quite legible.

Narasimha II.

46. There is only one inscription of this reign, copied at Halebid. It is dated in 1231 A.D. It tells us that when an elephant of Pratâpa-chakravarti Hoysala-Bhujabâla-Vîra-Nârasimha-Dêva's palace, named *Āji-cairi-gharaṭṭa* (a mill-stone to enemies in battle), which was in rut, was killing people in the streets, the mahout Râmeya-mâvanta in his efforts to bring the animal under control was killed by it. The inscription comically enough proceeds to say that Dêvendra and the other gods, admiring his intrepidity, wanted to have him as the mahout of their elephant, the Airâvata, and with that object urged *Āji-cairi-gharaṭṭa* to send him to them.

Sômêśvara.

47. An inscription of this king, which is dated in 1255 A. D., is at Hulikere near Halebid. The stone is mostly defaced. The inscription records a grant by the king for the god Sômanâtha. Hulikere is according to tradition the place where Saḷa, the founder of the Hoysala family, lived in his younger days. There is an ornamental pond here.

Narasimha III.

48. There are several records of this reign. An inscription engraved on the side of the stone at Hulikere, on which Sômêśvara's grant is inscribed (see previous para), records a grant in 1260 by . . . le-dêvi, queen of Sômêśvara. Another inscription at the same place, dated in 1268, records a grant for the god Āgunmêśvara. An inscription at Pushpagiri which says that that place was the residence of Singeya-danṇâyaka, son of Mayduna-Râmanṇa, may belong to this reign. In Arsikere 149, of 1278, a Singeya-danṇâyaka is mentioned. A Mayduna-Râmaiya is mentioned in Lingayat literature as a contemporary of Basava. It is not likely that the Singeya-danṇâyaka of the present inscription was his son. An inscription at Hâgalaballi, Mandya Taluk, dated 1292, records a grant by Perumâ'e-dêva-danṇâyaka, a famous general under Narasimha III. He had the titles Râvuttarâya and Javanike-Nârâyana. An account of him is given in Channarâyapatna 269, of 1276, Chitaldrug 12 and 32, of 1286, and T. Narsipur 27, of 1290. A Tamil inscription at Bannêrghaṭṭa, Anekal Taluk, dated in 1278, records a grant, for the success of Narasimha's sword and arm, by the *gandabhêruṇḍa* to the host of enemies, *dennayakka* of Hoysala-Vîra-Nârasimha-Dêva, *gâyigôvâla*, *gandapendâra*, *maṇḍalikuchûla*, *prajamechchegonḍa*, Kumâra-vîra-Chikka-Kêtaya-danḍanâyakka, for the god Dâmôdara-perumâl, the Varada of the Kali age. The village granted was Jugunî which is described as the chief *agrahâra* of Gangavâḍi-nâḍu. Chikka-Kêtaya was a celebrated general under Narasimha III. He is mentioned with many of the above titles in Belur 164, of 1276, where we are told that under his leadership a fierce battle took place

resulting in a great victory over the Sēvūṇa army under Sāluva-Tikkama. But Belur 166, of 1279, tells us that he incurred the king's displeasure and was arrested. A word of explanation is perhaps needed with regard to the expression 'Varada of the Kali age' applied to the god of Bannerghaṭṭa. The *sthala-purāṇa* says that the name of the god was Nārāyaṇa in the Kṛita-yuga, Rāma in the Trêtā-yuga, Dāmōdara in the Dvāpara-yuga and Varada in the Kali-yuga.

Rāmanātha.

49. There is only one record of this reign, dated in 1295. It is a Tamil inscription copied at Bannerghaṭṭa. It records a grant in the 40th year of the reign of the universal emperor 'Sri-Pōśaḷa-vira-Rāmanātha-Dēvar by Irājarājakakkaṭa-mārāyan for the god Dāmōdarap-perumāl of Vanniyargattam (Bannerghaṭṭa). Rājarājakakkaṭa-mārāya appears to have been a local governor under Rāmanātha. He is also mentioned in Bangalore 98 (1298) and 100 (1294). Rājarājakakkaṭa-mārāya appears to have been a family title rather than a name, for in Bangalore 99, of 1262, we have another who is most probably a different person of the same family.

Ballāḷa III.

50. There are several records of this reign, which were copied at Halebid and Bannerghaṭṭa. One at Pushpagiri near Halebid, of about 1295, records a grant by one of the queens of Ballāḷa III. Another at Halebid, of 1295, is a memorial to a Jaina guru who died performing the rites of *sannyāsana*. His name is given as Vardhamāna-maladhāri-dēva. His son Ādidēva-yōgi and the pious people of Dōrasamudra caused this *nishidhi* or monument to be erected. The composer of the inscription was the poet Padma. There are a few more stones of this kind in the Jaina temples at Halebid the inscriptions on which have already been printed in *Epi. Car. V* (see Belur 131-134). They have the guru and his disciple sculptured at the top, sometimes on more than one side, with their names written below, and a small table known as *vyāsapīṭha*, on which the book that is taught is supposed to be placed, is represented between them. An inscription in the Hoysalēśvara temple at Halebid, dated in 1309, just a year before the sack of Dvārasamudra by the Muhammadans, is very interesting as it refers to an ordeal by fire. It says that on the *mahā-prasāyita* Aduri Dēvaṇṇa's son Aduri Kāvaṇṇa's success in an ordeal by fire in the shape of grasping a piece of red-hot iron in the presence of the god Hoysalēśvara, he gave 36 *gadyāṇa* to provide for offerings and perpetual lamps for the god. A *virakal* at Kaṭṭēsōmanhalli near Halebid, of about 1300 A.D., tells us that in some battle the champion over *rāhutas*, the champion over *sāhanis*, a tiger to kings, Sōvaṇṇa smote the army of ? Gōpīnātha and fell. Another *virakal* at the same place, of about the same date, is unique in that it has merely the Sanskrit verse beginning with *pāpōham pāpa-karmāham* (I am a sinner, etc.,) inscribed on it instead of as usual a string of praises of the dead man. Of the Tamil inscriptions of this period, three at Bannerghaṭṭa record grants to the temple by the *mahā-maṇḍalēśvara*, Tribhuvanamalla, Pūrvādirāya, *alias* Tāmattālvār, in one of which it is stated that the grant was made for victory to the sword and arm of Vira-Vallāḷa-Dēvar. If as is likely Pūrvādirāya is a family title (see Channapatna 65, of 1278) like Rājarājakakkaṭa-mārāya, then one or two of these inscriptions may belong to the previous reign. Another inscription records a grant to the temple by the *mahā-prasāyitta* Māchchanna, along with Ninrār Mādanna, Tillappa, the inhabitants of Periyanaḍu in Māsandi-nāḍu, the superintendent of the nāḍu.—Sembidēvar, the superintendent of Vīravallāḍēva-nāḍu, Villa-gāmuṇḍa and the *pattanāśuvāmi* of Veppūr. Another

records a grant by the *mahā-pasāyatta* Nīrār Tiruvēṅgaḍamuḍaiyār and the superintendents of Ponmaniyaṭṭar — Allappa and Yanji-gāmuṇḍa. In many of the grants Bannerghatta is also named Varadarājapaṭṭana. It is stated to be in Muraṣu-nāḍu. From one of the records it may perhaps be inferred that the god Dāmōdarap-perumāl was set up in 1257 A. D. by a Pūrvādirāya.

VIJAYANAGAR.

51. There are about 35 records of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Sadāśiva-Rāya. They cover a period of nearly 200 years from about 1360 to about 1560 A. D. Some 25 more records belong to the same period though they do not name the reigning king. There are also a few inscriptions recording grants by some of the princes of this dynasty who were stationed as viceroys in different parts of the kingdom. The records will be reviewed in chronological order.

Kampanṇa-Oḍeyar.

52. An inscription at Bannerghatta of about 1360, records a grant to the temple by Sōmappa-Oḍeyar, minister of [Kampanṇa-Oḍeyar] who was the son of [Bukkanna-Oḍeyar]. Mulbagal 58, of 1362, records a grant by the same officer.

Harihara II.

53. Three inscriptions in a *maṇṇapa* at the foot of Pushpagiri near Halebid record grants for the god Orungal (Warangal) Vīrabhadra of the Nakharēśvara temple by (1) Vīra-Harihara-Mahārāya's son-in-law Pullakhaṇḍa Siddarāja, (2) the *mēdinīmisiyara-gaṇḍa*, *mūvaru-rāyara-gaṇḍa* Kemmeya-nāyaka's son Baḷeya-nāyaka, and (3) the son (name defaced) of Singidēvarasa of Cheṭṭadahalli. All the three may belong to the same reign.

54. Two copper plate inscriptions of Harihara II have been procured, one from the Inam Office, and the other from Toṇḍavāḍi, Gundlupet Taluk. The former is an important record dated in 1386. Unfortunately the inscription is incomplete, only one plate being available. In the upper portion of the seal are sun and crescent moon with a dagger between, and in the lower portion the legend *Sri-Vira-Harihara* *S'ri* is engraved in three lines in Kannada characters. The language is Kannada with the exception of four introductory verses which are in Sanskrit. Two of these verses are in praise of S'ambhu and the Boar Incarnation of Vishnu. The third says that Harihara was the son of Bukka, who was the worshipper of the lotus feet of Vidyātīrthēśa. The fourth tells us that Harihara being a traveller in the path of *dharma* and Brahma (*dharma-Brahmādhvanyah*) converts by his conduct Kali into Kṛita-yuga. Then the inscription proceeds to say that in the year Kshaya, corresponding to the Saka year 1308, the *mahārājādhirāja rājaparamēśvara vaidika-mārga-pratishṭhāpaka* (establisher of the path of the Vēdas) *Srī-vīra-pratāpa Harihara-Mahārāja*, in the presence of *Srīmat-paramahansa-parivrājakāchārya Srī-Vidyāranya-śrīpāda*, gave a copper *sāsana* to the three scholars—Nārāyana-vāḷapēya-yāji, Naraharī-sōmayāji and Paṇḍarī-dīkshita—who were the promoters (*pravartaka*) of the commentary on the four Vēdas. Reference is also made to a former grant in 1381 to the same three scholars made by the king's son Chikka-Rāya while he was ruling the kingdom of Araga. This grant consisted of lands yielding an annual income of 60, 40 and 50 *varahas* respectively. This is all the information contained in this plate. The remaining plates may furnish details of the additional grant made by Harihara. Harihara's son Chikka-Rāya is also mentioned in Koppa 31, of 1331, and in Honnali 84, of 1379, as ruling the Araga kingdom.

55. As far as I can remember this is the only inscription in which clear mention is made of the fact that several scholars helped Sāyana in the composition of the commentaries on the Vēdas. The three scholars mentioned above may be the progenitors of the three families which receive special honors even now at the S'ringeri Matt. S'ringeri 23 records another grant to Nārāyana-vājapēya-yāji, one of the above three scholars; and S'ringeri 34, of 1416, records a grant to one Vidyā-bhaṭṭa, son of Paṇḍari-dēva who is most probably identical with the Paṇḍari-dīkshita mentioned above. Vidyātīrtha whose feet are said to have been worshipped by Bukka, father of Harihara, was both the temporal and spiritual guide of Bukka I. (See introduction to Mādhava's *Nyāyamālāvistara* and Yedatore 46). He was also the guru of Vidyāranya, who set up an image of his under the name of Vidyāśankara at S'ringeri. Mulbagal 11, of 1389, and S'ringeri 22, of 1392, record grants for the worship, etc., of this image. Sāyana and Mādhava considered Vidyātīrtha as an incarnation of Mahēśvara as is shown by the introductory verses in most of their works. This idea is expressed in the present inscription also by the word *Is'a* added to Vidyātīrtha. This record makes it quite clear that Mādhava was a *sannyāsi* in 1386. Koppa 19 and 30 tell us that he was a *sannyāsi* even in 1378. Therefore the statement that he relinquished the duties of minister and became a *sannyāsi* after 1391 (*J. B. Br. R. A. S.* XXII. 376) is untenable. He is said to have died at the ripe age of ninety. That he lived more than eighty-five years is evident from the following verse of his *Dēvyaparādhastōtra*.—

Parityaktā dēvāḥ vividha-parisēvākulatayā !
 Mayā Panchāṣṭīter adhikam apanītē tu vayasi ||
 Idānīm chēn mātās tava yadi kṛipā nāpi bhavitā !
 Nirālambō Lambōdara-janani kam yāmi śaraṇam ||

An inscription (*J. B. Br. R. A. S.* IV 115) of 1391, tells us that Mādhava was the governor of Banavase, that he defeated the Turushkas and wrested Goa from them, and that he made a grant in the above year to 24 learned Brahmans. This record also tells us that on Mādhava's death another governor named Narahari, a favorite disciple of Vidyāśankara (*i. e.*, Vidyātīrtha), was sent out to Banavase. It may therefore be concluded that Mādhava continued to be minister even after becoming a *sannyāsi* and that he died in 1391. He seems to have made the grant when he was on his death-bed. Even in 1334 (Tirthahalli 147), 6 years after the date of Koppa 19 and 30, in which he is mentioned as a *sannyāsi*, he is styled Mādhava-mantri. The fact that Narasimba-Bhārati is mentioned as the guru at S'ringeri in 1392 (see S'ringeri 22), may perhaps be taken as evidence of Vidyāranya's death in 1391.

The name of Mādhava's father is generally given as Māyana. But in his *Sarva-darsanasangraha* Mādhava calls his father Sāyana; and his brother Sāyana also styles himself 'Sāyana-putra' at the beginning of the second part of *Dhātuvṛtti*. This discrepancy is queerly explained by Burnell, Cowell and others. In Shikarpur 281, of 1368, the name of Mādhava's father is given as Chāvunḍa; and in a copper plate, inscription at Goa (*J. B. Br. R. A. S.* IX 228), it is given as Chaunḍi-bhaṭṭa. I am therefore inclined to think that Sāyana, which I take to be a corruption of Chāvunḍa, is the real name of Mādhava's father, and that Māyana is either a family name or a surname. The name of Mādhava's mother is given as S'rīmatī in some of his works. An inscription of the Arulāperumāl temple at Conjeeveram (*Ep. Ind.* III. 118) gives it as S'rīmāyī. And the copper plate of Goa referred to above names her Māchāmbikā and tells us that Mādhava granted a village in her name, naming it

Māchalāpura. Her real name may have been Māyi or Māchi which was perhaps Sanskritised into S'ri-Matī. If the above explanation is not deemed satisfactory, we shall have to suppose that there was another Mādhava-mantri, son of Chāvunḍa and Māchāmbikā, who was also known as *upanishan-mārga-pravartaka* (Shikarpur 281 and the Goa plates). Besides Vidyātīrtha, Mādhava had some other gurus also, namely, Bhāratīrtha to whom a grant is recorded in Sringeri 1, of 1346; Sarvajña-Vishnu whom some would identify with Vidyātīrtha (see *Puṇyāślōkamañjarī*); and Kāśīvilāsa-Kriyāśakti-Siva-dēśika (Shikarpur 281 and Sorab 375) who may perhaps be identical with the S'rikāṇṭhanātha of the Conjeeveram inscription mentioned above, though there is room to infer from Mulbagal II that he was Vidyātīrtha himself.

56. The Tonḍavāḍi copper plates which profess to have been issued in the reign of Harihara appear to be spurious. The professed date of the record is Saka 1009 which is said to correspond to the cyclic year Viśvāvasu. But Viśvāvasu is Saka 1048. The inscription mixes up the Vijayanagar and Mysore titles in describing Harihara who, it says, was ruling in Seringapatam. It tells us that Harihara caused a *maṭha* to be built at Sōsale for his guru S'ivalinga-svāmi and granted to him the village of Sōmanāthapura. Then follows a very long list of the disciples of the *maṭha* with the names of the places they lived in and the tutelary deities they worshipped. The plates are two in number, of unequal size, and engraved in modern Kannada characters.

Nārāyanadēva-Oḍeyar.

57. There are two records of this prince, one at Bannerghatta and the other, a copy of a copper plate inscription received from Ummattūr, Chamarajunagar Taluk. The former, which is dated in 1396, says that in order that complete sovereignty might be to the *mahā-maṇḍalēs'vara*, destroyer of hostile kings, champion over kings who break their word, S'ri-vīra-Malli-Rāya's son Nārāyanadēva-Oḍeyar, a grant was made to the temple by Sa...ppa, son of Sōvanna, of the Viśvāmitra-gōtra. The latter is very similar to T. Narsipur 64 and was issued in the same year, viz., 1397, only two months later. It states that while (with usual titles) Harihara was ruling the earth, Nārāyana-Oḍeyar, son of the *mahā-maṇḍalēs'vara* Mallappa-Oḍeyar, for the long life, health and wealth of his father (*i. e.*, uncle) Harihara, in the presence of the god Bhujangēs'vara, made Koṇagalāpura belonging to Ummattur into an *agrahāra*, and, naming it Nārāyanapura after himself, granted the same to a number of Brahmans. The signature of Nārāyana-Oḍeyar is given as Triyambaka. This prince is also mentioned in Kankanhalli 97, of 1400 A.D.

Bukka II.

58. There is only one record of this reign, a copper plate inscription, dated in 1404. It consists of 3 plates and was found in the records of the General and Revenue Secretariat. It records the grant by Bukka in Tārana, which is coupled with the Saka year 1326, of the village Nonavōru, *alias* Bukkarāyapura, situated in Hom-bucha-sthala of Maduvanka-nāḍu in Āraga-sīme, to a certain number of Brahmans.

? Harihara III.

59. A set of copper plates received from one Guṇḍaiya, the *archak* of the Triyambakēśvara temple at Triyambakapura, Gundlupet Taluk, records a grant by a Vijayanagar king named Harihara. The pedigree is thus given: Sangama, his son Bukka, his son Harihara, his son Bukkaṇa, his son Harihara. This Harihara is said to have restored a grant of certain lands for the god Triyambakadēva in Hēmalambi, which is coupled with the Saka year 1432 clearly expressed in words. But Hēma-

lambi corresponds to Saka 1460, and we know of no king Harihara at this period. Again, there does not seem to be any epigraphical evidence to shew that Bukka II had a son named Harihara, though we know that he had a son named Vīra-Bhūpati-Oḍeyar. On the other hand, Dēva-Rāya I, brother of Bukka II, had a son Harihara, whose inscriptions are dated in about 1420 A. D. (See Chamaraj Nagar 144 and 159 and Gundlupet 24). The plates in question may be of this Harihara who, though a nephew of Bukka II, is perhaps mentioned as his son, a practice which is not uncommon. With regard to the date I venture to think that 1432 may be a mistake of the engraver for Saka 1342 which is very near Hēmalambi. This will give us 1417 A. D. as the date of the record. Except these discrepancies there does not seem to be anything else in the plates to warrant the supposition that they are a fabrication.

Dēva-Rāya II.

60. There are 3 inscriptions of this king, 2 copied at Bannerghatta and 1 at Krishnāpura. The former, which are dated in 1423, record grants for the god Dāmōdarap-perumāl by Perumāle-dēva-danṇāyaka, a famous general under Dēva-Rāya II. He is not to be confounded with his namesake of the Hoysala period (para 48). The epigraph at Krishnāpura, dated in 1438, was briefly referred to in para 37. From it we learn that Perumāle-dēva-danṇāyaka had two sons: Tirumalanātha-Oḍeyar and Chikka Perumāle-dēva-Oḍeyar, and that the latter was entrusted by Dēva-Rāya II with the rule of the Channapatna kingdom. The village Beṭṭahalli having for a long time been in ruins and the lands uncultivated, Chikka Perumāle-dēva-Oḍeyar gave them as a *sarva-mānya* to one Aḷagi-setṭi with the condition that he should build a village, naming it Tirumalanāthapura, and spend the revenue derived from it for charitable purposes. Accordingly, Aḷagi-setṭi, spending a large sum of his own money, caused to be built a town called Tirumalanāthapura, a tank called Ankasamudra, another tank to the north named Timmasamudra as a charity of Tirumalanātha-Oḍeyar, and, finding the temple of the god Ankanātha in ruins, restored it, making at the same time a grant of certain lands for the god and for feeding Brahmans. He also bound himself not to touch even a single pie out of the income of the village for his own use but to spend it all for charitable purposes in order that the brothers—Tirumalanātha-Oḍeyar and Chikka Perumāle-dēva-Oḍeyar—might attain ever-growing prosperity and sovereignty. Another inscription near Channapatna, which may be of the same period, records a grant by Dēvarāja-Oḍeyar to one Beṭṭa for having built the stone fort of Channapatna. This Dēvarāja-Oḍeyar may be identical with the Devarāja-Oḍeyar of Nāgamangala, mentioned in an inscription of Dēva-Rāya II at Mūḍabidare (*Madras Annual Report* for 1901, p 12).

Mallikārjuna.

61. The only record of this king is a copper plate inscription dated 1447 A.D. received from Gundaiya, the same that sent the plates of Harihara (para 59). It gives the usual geneology of the Vijayanagar kings down to Mallikārjuna who, it says, was so named because he was born by the favor of the god Mallikārjuna of Srīgiri. The name of the queen of Dēva-Rāya I is given as Dēmāmbikā and not Hēmāmbikā (*Ep. Ind.* III 37-37). The inscription records the grant by Mallikārjuna in Prāḥḥaḥva, which is coupled with the Saka year 1369, of the village named Kāḍasūru, situated in Kottangāla-sthala of Ārandavvāli-vēṇṭhe in the Hosapatṭana kingdom of the Hoysala country, to a certain number of Brahmans. The village was surnamed Praudhadēvarāyapura after himself. His mother's name is given as Pobbalā-dēvi. From one of the verses of this inscription it may perhaps be

inferred that his father was recently dead at the time of the grant. The verse runs as follows :—

Pitaryuparatê s'rimân dhi [mân] puṇyavatâm varah¹
Immaḍi-Praudhadêvêndrô divyatyatra nripâgraṇih²

The composer of the inscription was Nrisimha, son of Vâdikêsari-bhaṭṭa of the Kâśyapa-gôtra.

The short inscriptions on a pillar in front of the Tirukkachechi-nambi temple at Melkote may also belong to this reign. They are very similar to the ones discovered last year (see last year's *Report*, para 31), on the pillars of the *maṭapa* in front of the Lakshmî-dêvi temple, and end like them with the word *thâvu* (place). They are 13 in number and the sculptures below which they are engraved represent incidents in the life of Arjuna. The following may be given as a specimen—

Arjunanu Indrakîladati tapasu-mâḍuva thâvu.—i.e. the place of Arjuna's penance on the Indrakîla mountain.

Virûpâksha.

62. The only inscription of this reign, which is dated in 1469 A. D., was copied at Bûtânhalli near Bannerghatta. It seems to record a grant by Srîranganaṭha's son Srîrangarâja for the god Dâmôdarap-perumâl.

THE SO-CALLED SECOND VIJAYANAGAR DYNASTY.

63. The dynasty founded by Narasa is generally called the Second Vijayanagar Dynasty. This name was adopted at a time when nothing was known about another dynasty that intervened between the first Vijayanagar Dynasty and the dynasty founded by Narasa. This intervening dynasty was founded by a Sâluva chief named Narasinga who was minister and general of the first dynasty. He usurped the throne and left the kingdom to his son named Immaḍi-Narasinga. A Tuḷuva chief named Narasa, who was minister and general of this intervening dynasty, overthrew it in turn and left the kingdom to his descendants. This intervening dynasty ought properly to be called the Second Vijayanagar Dynasty and that founded by Narasa the Third Vijayanagar Dynasty. As a natural consequence, the Rama-Raja Dynasty will have to be styled the Fourth Vijayanagar Dynasty.

The facts contained in the chronicle of Nuniz, the Portugese traveller (*A Forgotten Empire*, pp 305-315), with regard to the double usurpation mentioned above, are mainly correct and most of them are supported by epigraphical evidence, as will be shown below. A great deal of confusion has been caused by the perplexing similarity of the names of four successive rulers, all of whom were known as Narasimha. But many of the inscriptions of these rulers name them in such a way that they can be easily distinguished from one another. Thus the first Narasimha is as a rule called Narasinga, which is also the form occurring in the works of Portugese and Muhammadan writers. He may be called Sâluva Narasinga I. His son, who succeeded him on the throne, is always named Immaḍi Narasinga. He may be designated Sâluva Narasinga II. Narasimha, the second usurper, is as a rule named Narasa, Narasa-Nâyaka (Nuniz always names him so) or Narasaṇṇa-Nâyaka. He may be called simply Narasa. His son is mostly known as Vira-Narasimha, and this name may be applied to him. The adoption of the above names will avoid all confusion. Now I will proceed to give a few facts from inscriptions in support of the double usurpation mentioned above and of a few other matters relating to the above four rulers.

Sāluva Narasiṅga I.

64. This chief belonged to the Sāluva family (see the next para). He was the real ruler of the Vijayanagar kingdom for nearly 40 years from about 1455 to 1493, in which latter year he appears to have died, this being the earliest known date of his son Sāluva Narasiṅga II. The last four rulers of the first dynasty which he supplanted were kings only in name, the real power being held in his own hands. Thus, so far back as 1459 we see him sending away Mallikārjuna to Penugonda (Mandya 12 and 59), and putting in 1462 his own minister Tirumalaiyaṇṇa-daḷapa on the throne of Mallikārjuna (Bowringpet 24). This Tirumalaiyaṇṇa may be his own elder brother Timma (see the next para) and identical with the Sāluva Tirumalaidēva-mahārāja mentioned in No. 23 of Vol. II of *South Indian Inscriptions*. This Timmarāja, son of Guṇḍarāja, makes a grant in 1463 (*Madras Annual Report* for 1904, No. 249) for the merit of his younger brother Sāluva Narasiṅga I. Again, in 1468, during the nominal rule of Virūpāksha, we find a grant made for Narasiṅga's merit (Mulbagal 20); and in 1470 and 1472, during the same rule, we find Narasiṅga and his general Īvara-nāyaka, father of Narasa, making grants for the merit of each other (Mulbagal 253 and Bowringpet 104). In 1472 he is styled *mahā-maṇḍalēs'vara* (*South Indian Inss I*, No. 116). This title appears to have continued till 1484 in which year he is mentioned as ruling (Magadi 32). Mulbagal 104 mentions Narasiṅga's administration of the kingdom in 1485, naming at the same time Virūpāksha as the ruler. The usurpation of the throne most probably took place in 1486-87.

Sāluva Narasiṅga II or Immaḍi Narasiṅga.

65. Narasiṅga II succeeded to the throne in 1493, in which year he is represented as ruling (Mudgere 50, 54, 56; inscription at Muttukūru—*Madras Annual Report*, 1907, p. 84). In the last inscription a subordinate of his, by name Narasā-nāyaningāru (the second usurper), is mentioned. In 1495 he is given supreme titles; Narasa, son of Īvara-nāyaka, is mentioned as his *śenādhipati*; and grants are made for his and Narasa's merit (Channarayapatna 259 and Goribidnur 78). In 1498 a grant is made for his merit by his house minister Tipparasayya (Heggadadevankote 74). From 1500 we find him styled only *mahā-maṇḍalēs'vara* except in a copper plate grant (to be considered presently) issued in 1504. He must have died in this year, because Mulbagal 242 records a grant in 1505 for his spiritual merit.

A copper plate inscription of this king, dated in 1504 A.D., was procured from one Yajamān Krishna-bhāṭṭa, a vritti-holder of Bankankatte *agrahāra*, Tarikere Taluk, who is a lineal descendant of the recipient of the original grant. The inscription is very similar to the one contained in the Dēvulapalli plates (*Epi. Ind. VII. 74-85*) of the same king and of the same year, only a few months earlier than that record. Stanzas 3, 13, 17 and 19 of those plates are wanting, but there are two additional stanzas which do not however give any fresh information. The description there given (p. 74) of the plates applies mostly to these also; but the first plate has a crack, about 5 inches long, running breadthwise. The inscription records the grant, in Vaiśākha of the cyclic year Raktākshi, which is coupled with the Saka year 1426, by Immaḍi Nārasimha, for the efficacy of the gift called *mahā-kṛishṇājina* which he had made, of the village Bankanakatte situated in the Bāgūru district, naming it Sāluva-śri-Nārasimharāyābdhi after himself, to Chikkaṇārya of the Haritasa-gōtra, Rik-śākhā and Āśvalāyana-sūtra, son of Lingaṇārya and grandson of Hariṇārya. This record is of great historical importance as it gives an account of the Sāluva family to which the donor, Immaḍi Narasiṅga, belonged. The geneology of the

family is thus given:—In the Moon's race, Guṇḍa; his sons—Guṇḍa-Bomma, Mādirāja, Gautaya, Virahōbala, Sāvitri-Mangi and Sāluva-Mangi; the son of the last, Gauta; his son Guṇḍa, married Mallāmbikā; their son Nrisimharāya, who had the titles Dharāvarāha, Sāluva, Barbaravāha, Panchaghantānināda, Mūruṭāyaraṅgaṇḍa, Chauhattamalla, Chālūkyā-Nārāyaṇa and Mōhana-Murāri, married Srīrangamāmbā; their son Immaḍi Nārasimha. The last, the donor of this grant, had the title *nissīma-bhūḍāna-chakracartī*. We learn from the Telugu *Jaimini-Bhāratam* (*Epi. Ind. VII* 76-77), which was dedicated to Narasa, that Sāluva-Mangi's son Gauta had four sons: Guṇḍa (mentioned in the inscription), Sāluva, Boppa and Tippa; and that Sāluva Narasiṅga I, son of Guṇḍa, had an elder brother Timma. The last was referred to in the previous para. From Chitaldrug 29, of 1430, we learn that the above Sāluva Tippa, to whom the title Rāya-chauhattamalla is applied, was the husband of Harima, the elder sister of Dēva-Rāya II; and Malur 4, of about 1435, tells us that he was the right arm of Dēva-Rāya II. Malur 1, 3 and 4, all of about 1435, mention his son Gōparāja and his grandson Tippa. A Sāluva Dēvappa-nāyaka, son of Sāluva Immaḍi-Rāya i.e., Immaḍi Narasiṅga, is mentioned as ruling the Tippūr district in 1493 (Dodballapur 42 and 45) and as making a grant in Channapatna in 1494 (Kupigal 26).

Narasa.

66. Narasa, son of Išvara-nāyaka, who was a general under Sāluva Narasiṅga I, continued to be such under his son Immaḍi Narasiṅga also. In 1493 he is mentioned as a subordinate of Immaḍi Narasiṅga in an inscription at Muttukūru (*Madras Annual Report*, 1907, p. 84). In 1495 we find grants made for his and Immaḍi Narasiṅga's merit (Goribidnur 78 and Channarayapatna 259). In the latter inscription he is said to be the son of Išvara-nāyaka and the *sēnādhipati* of Immaḍi Narasiṅga. In 1496 one inscription styles him Immaḍi Narasiṅga's *sēnādhipati* (Maddagiri 33) and another, his *mahā-pradhāna* (Mysore 33). An inscription at Proddaṭūru (*Madras Annual Report*, 1905, No. 386) tells us that in 1498 he was a partner with Immaḍi Narasiṅga in the administration of the kingdom. In 1499 an inscription mentions him as the agent of Immaḍi Narasiṅga though at the same time it gives him supreme titles (Malur 5). Another inscription in Sanskrit, of the same date, copied in Cole's Garden, Mysore, calls him king and is full of his praise. It may be concluded that in this year he usurped the throne and sent away Immaḍi Narasiṅga to Penugonda if he had not already done so. If further evidence of Narasa's usurpation of the throne is required it is amply furnished by Dodballapur 1, of 1510, which says that Narasappa-Nāyaka, father of Krishna-Rāya, gained possession of the Narapati throne, kingdom and land by the might of his arm, and established a firm kingdom. In 1502 he is given supreme titles (Nanjangud 88). But he was not destined to enjoy regal power for long, for we learn from Krishnarajapet 64 that he died in 1503 and that a grant was made for his spiritual merit. Immaḍi Narasiṅga died in the following year and an inscription (Mulbagal 242) records grants in 1505 for the spiritual welfare of both. We now see that the statement of Nuniz that Narasa ascended the throne after both the sons of Sāluva Narasiṅga I had been murdered is not correct, for we know that Immaḍi Narasiṅga survived Narasa by one year.

Vīra-Narasimha.

67. Vīra-Narasimha ascended the throne in 1504 and reigned, as Nuniz says, for 6 years, being succeeded by Krishna-Rāya in 1509. There are a few inscriptions in which a reference is made to his grants in 1501-02 (*Epi. Ind. VII*. 80; Nagar 64); but as his father was then alive he could not have made them as the reigning sovereign.

In 1504 an inscription mentions him as simply Vira-pratāpa Narasinga-Rāya (Goribidnur 38) ; but in 1505 he is given supreme titles (*Ibid.* 77). An inscription of his reign, dated in 1506, which was copied at Jālahalli, a village about 4 miles to the north-west of Bangalore, is of very great historical value as it enables us to solve the mystery about the "Busbalrao" of Nuniz. Nuniz invariably gives Busbalrao, *i.e.*, Bhujabala-Rāya as the name of the elder brother of Krishna-Rāya. The epithet Bhujabala is applied to Vira-Narasimha in several inscriptions. For instance, Gundlupet 67, of 1505, and Malvalli 95, of 1506, call him Bhujabala-pratāpa Narasimha-Mahārāja. But in the Jālahalli inscription he is mentioned as simply Vira-pratāpa Bhujabala-Rāya. Hunsur 17, of the same year, when carefully examined, may disclose the same name. Mudgere 41, of 1516, is very interesting as it informs us that Bhujabala-Rāya had led an expedition against the Tulu country and that Immaḍi Bhairasa-Oḍeyar, who had then made a vow that if the army of Bhujabala-Rāya should go back he would repair the temple of the god Kaḷasanātha, fulfilled that vow in 1516 in the reign of Bhujabala-Rāya's successor Krishna-Rāya. Mr. Sewell's objection (*Epi. Ind.* IX 174) against taking the Bhujabala-Rāya of this record as referring to Vira-Narasimha, which is chiefly based on the fact that the date 1516 does not fall within his reign, can be easily met by the reasonable supposition that the vow made formerly was fulfilled a few years later at the time of the record. The inscription at Jālahalli is an unfinished record. It mentions one Tipparasayya as the agent for Bhujabala-Rāya's affairs. This is identical with the Tipparasayya mentioned in para 65 above, who is called Tippa-rasayya of Sivanasaṁudra in Heggadadevankote 59, of 1499. The last record of Vira-Narasimha is Malur 6, dated in 1509.

The above account, based entirely on epigraphical evidence, will, it is hoped, clear in some degree the mist that is hanging over the period of Vijayanagar history between the reigns of Mallikārjuna and Krishna-Rāya and remove the confusion of which Mr. Sewell so bitterly complains. (*A Forgotten Empire*, pp. 96 and 308.)

Krishna-Rāya.

68. Two sets of copper plates of this king have been procured, one from *arṇhak* Gundaiya of Triyambakapura, Gundlupet Taluk, and the other from Mr. M. A. Srinivasachar, Advocate, Hassan. The first, dated in 1521, records a grant for the god Triyambakēśvara of Triyambakapura; and the second, dated in 1516, is the original of the inscription printed from a hand-copy as No. 115 of Mandya Taluk. In the latter plates it is stated of Gōvinda-Rāja, the recipient of the grant, that he was the guru of kings and the guru of Krishna-Rāya himself (*āchāryāya mahī-pānām svāchāryāya mahātmanē*—not found in the printed copy), thus confirming the statement made in the *Mahīsūra-narapati-vijaya*, which was quoted in para 53 of the last year's report. They also enable us to correct a mistake in the printed copy (*vitirna-kusuma-srajē* for *vitirna-kusuma-srajah*) on the strength of which a story about Gōvinda-Rāja is related (*Ep. Car.* III. 24). The epithet, 'on whom Venkaṭeśa placed a garland,' does not apply to Gōvinda-Rāja but to the progenitor of his family, Anantāchārya. Sabhāpati was the composer of both the inscriptions. The engraver of the earlier grant was Mallanāchārya, son of Vīranāchārya; and of the later, Vīranāchārya, son of Mallapa.

In the last year's report (para 44) it was stated that Krishna-Raya's invasion of Mysore, which was alluded to in a Melkote inscription, was not mentioned in any other grant. An inscription at Amarāvati (*Ep. Ind.* VII. 18) tells us that he took

Sivanasamudra by a forcible attack. He also captured the fortress of Seringapatam and reduced all Mysore to obedience (*A Forgotten Empire*, p. 130). Virāṇa-Nāyaka mentioned in the same para is most probably identical with the Virāṇṇa-dannāyaka (minister of Dēva-Rāya) of Anekal 85, dated in 1415 A. D.

Achyuta-Rāya.

69. There are only two records of this reign, one an incomplete inscription dated 1535, copied at Kētamāraṇḥalli near Bangalore; and the other a copper plate received from Subbāpandita, Draughtsman, Revenue Survey Office, Bangalore. The latter is an interesting Telugu inscription dated in the cyclic year Vikṛiti, which is coupled with the Saka year 1545, probably by mistake of the engraver for 1455. The date intended appears to be 1531 A. D. There appears to have arisen a dispute between two sects of weavers—Dēvāṅga and Sāle—as to which of them was entitled to be styled coverers of nudity (*mānōpagūhulu*) and producers of five colours (*pañcharaṅgi-nirmāṇa-kartulu*) when a Brāhman who was appealed to settled the dispute in favor of the former sect by quoting authorities from the Purāṇas. The members of the former sect shewed their gratitude to the Brahman by making him their *purōhit* and by pledging themselves to pay him certain honors and sums of money on occasions of marriage, death, etc. They call themselves descendants of Dēvāṅga-Dāsi-maiya. The donee was Sangamēśvara-sōmayājulu of the Śrīvatsa-gōtra, Āpastamba-sūtra, Yajñs-śākhā and Bhārgava-Sāndīpa family, son of Bollāpinni Lakshmīkānta-sōmayājulu.

Sadāsiva-Rāya.

70. Three of the inscriptions copied at Bannerghaṭṭa belong to this reign, though the king is not named in them. Two of them, which are engraved on the south base of the lofty *dhvaja-stambha* near the Ānjanēya temple, tell us that the pillar was caused to be made by Mādhaba-panḍita's son Bhāskara-panḍita by order of the *mahā-maṇḍalēśvara* Timmayadēva-mahā-arasu; and the third, which is partly on the west base of the same pillar, gives the names of the masons who made it. Among these are Ilayaperumāl's son Tirumalenātha, Māruva and Mādēva. This Timmayadēva-mahā-arasu is evidently identical with the Timmayadēva-mahā-arasu of Nandyāla referred to in para 39 of the last year's report. The date of the Bannerghaṭṭa inscriptions may therefore be taken to be about 1550. Mandya 88 also records a grant by the same chief. In a Telugu work called *Kalāpūrnōdaya* by Sāranna, which was dedicated to the Nandyāla chief Krishnarāja, whose period was about 1580 A. D., the geneology of the latter is given thus:—Ārvīti Bukkarāja (about 1470 A. D.); his eldest son Singarāja; his son Narasingarāja; his son Nāraparāja; his son Narasingarāja; his son Krishnarāja. The third and fourth are mentioned in the Meikote inscriptions.

UMMATTUR.

71. A copper plate inscription of the *mahā-maṇḍalēśvara* S'ri-vira-Sōmarāya-Odeyar, a chief of Ummattūr, was copied during the year. It is engraved on one plate, which was sent by *archak* Gundaiya of Triyambakapurā, Gundlupet Taluk. The inscription records a grant in the cyclic year Chitrabhānu by S'ri-vira-Sōmarāya-Odeyar of certain lands to his guru Rudrākṣhe-Odeyar for *Śiva-pūje*. Chamarajnagar 185, of 1482, records a grant by the same chief. We may therefore conclude that the date of the present inscription is 1463 A. D. Gundlupet 47 records a grant to the same Rudrākṣhi-Odeyar by Sōmarāya-Odeyar's son Dēvarāja-Odeyar.

SANTEBENNUR.

72. An inscription copied at Anaji, Davangere Taluk, relates to this family of chiefs. It records a grant in the year Śrī mukha to Māchapaḍēva's *matha* at Anaji by Chikka Nāgapa-Nāyaka, son of Koma-Nāyaka who was the son-in-law of Vira-Hanumapa-Nāyaka of Santhebennūr, for the merit of his parents. The date of the grant may be 1578 A. D.

CHITALDRUG.

73. Another inscription copied at Anaji records a grant in the cyclic year Vikrama by Kāmageṭi-Kastūri-Medakēri-Nāyaka of certain lands to Biṭṭha-bhaṭṭa of Uchchangidurga, son of Yellam-bhaṭṭa of the Āpastamba-sūtra and Kaundinya-gōtra. The date may be 1580 A. D.

MYSORE.

74. There are nearly 25 inscriptions of the Mysore kings, beginning in the reign of Chāma-Rāja-Oḍeyar VI and ending in the reign of Krishna-Rāja-Oḍeyar III, covering a period of nearly 250 years from 1623 to about 1860 A. D. A few more records may be of the same period though they do not mention the reigning king. Two of the inscriptions are of interest as recording grants by Tipṭu Sultan to the Melkote temple.

Chāma-Rāja-Oḍeyar VI.

75. A copper plate inscription of this king, dated in 1623 A. D., was received from Pandit Anandālvār of my office. It consists of three plates engraved in Dēvanāgarī characters. The language is Kannada with the exception of a few Sanskrit stanzas at the beginning and the end. The geneology of Chāma-Rāja is thus given : Rāja-bhūpāla of Mysore ; his son Narasa-Rāja, married Honnamāmbā ; their son Chāma-Rāja. He is stated to be the lord of the celebrated throne of Bhōja in Seringapatam. The inscription states that while the *mahā-rājāhirāja rāja-paramēśvara śrī-nīrapratāpa* Śrī-Vīra-Rāma-Dēva-Rāya was ruling the earth, seated on the jewelled throne in Penuḡgonḍe-durga, otherwise called Ghanagiri, Chāma-Rāja-Oḍeyar of the Atrēya-gōtra, Aśvalāyana-sūtra and Rik-śākhā, granted in Dundubhi, which is coupled with the Saka year 1544 (expired), on the auspicious occasion of *ardhōdaya*, certain villages (named) to Rāmājayya-Virūpākshayya-Gōvindaḡya of the Kāśyapa-gōtra, Aśvalāyana-sūtra and Rik-śākhā, son of Appāji-paṇḍita and grandson of Hiriyanna-paṇḍita. The grant was made in the presence of the god Śrī-Ranganātha of Śrīrangapaṭṭana, situated between the two branches of the Kāvēri, for the merit of his parents. A stanza at the close of the record calls the donee a minister. The inscription was composed by Nrisimha, son of Gaḡarappa-Nrisimha-paurānika and pupil of Nanjinātha ; and engraved by Timmaṇa, son of Singari of Talkad. It may be added here that this king was the author of a Kannada prose version of Vālmīki-Rāmāyana, which is known as *Chāmarājōkti-vilāsa*.

Chikka-Dēva-Rāja-Oḍeyar

76. The inscriptions on two gold ornaments in the Melkote temple tell us that they were presents from Chikka-Dēva-Rāja-Oḍeyar. Another inscription on a *mantapa* to the north of the pond known as Kalyāṇi, says that it was caused to be erected by his queen Dēvājamma of Yelandur. Another *mantapa* close by, bears an inscription (Seringapatam 83) which states that it was caused to be built by Amṛitamma, queen of Dodda-Dēva-Rāja-Oḍeyar (1659-1672) and mother of Chikka-Dēva-Rāja-Oḍeyar. This king was not only a liberal patron of literary merit but also an author of several Sanskrit and Kannada works. His period is 1672-1704.

Krishna-Rāja-Oḍeyar I.

77. From an inscription on a silver pitcher in the Melkote temple, we learn that it was the gift of Nāchchāramma and Tiruvēngaḍamma, the lawful wives of Rāmāyanam Tirumalāchārya. The latter was the composer of two copper plate inscriptions—Seringapatam 64 (of 1722) and 100 (of 1724)—of this king, in one of which he speaks of himself as skilled in Kannaḍa, Telugu and Sanskrit poetry and in music in a stanza which runs as follows :—

Karnāṭāndhra-su-Samskrita-kavitā-gāndharvakēshu yah kuśalah !
Tēnēdam Rāmāyana-Tirumaleyāchārya-sûrinâ phanitam //

He was probably the court poet of the king.

Krishna-Rāja-Oḍeyar II.

78. Three copper plate inscriptions of this king were received from Gurukār Subbanna of Gaṭṭavāḍi, Nanjangud Taluk. Two of them are dated in 1761 A. D., and the third in 1762. All of them are sale deeds caused to be executed by the king in favor of Venkaṭarāmaia, Sītārāma-sōmayāji and Rangu-bhaṭṭa, the villages sold to them being Chikkāṭi and Kāmahalli in Tayūr-sthala, and Chikka-Donkihalli in Turuvekere-sthala. It may be noted that the price received was in each case nearly ten times the value of the annual rent. An inscription on a silver camphor-burner in the Melkote temple tells us that it was presented by Daḷavāyi-Dēvarājaiya of Mysore. Daḷavāyi-Dēvarājaiya and his younger brother Sarvādhikāri Nanjarājaiya, surnamed *Karāchūri*, played a very prominent part in the history of Mysore about the middle of the 18th century.

Tippu Sultan.

79. It is remarkable that two silver vessels in the Melkote temple bear inscriptions in the Kannada language stating that they were presents from Tippu Sultan Bādshah. The inscription runs as follows :—

Tipû Sulatāna Pādaśahara dharmā.

Krishna-Rāja-Oḍeyar III.

80. Several records of this king were copied at Mysore and Melkote. One of them, in the S'ri-Lakshmīramanasvāmi temple in Mysore, is of interest as it gives the date on which this king was installed on the throne of his ancestors after the fall of Tippu. The date given is the 13th lunar day of the dark fortnight of Jyēshṭha of the cyclic year Siddhārthi, which is coupled with the S'aka year 1722, corresponding to 30th June 1799. It records the erection of a *mantapa* in 1839, on the spot where the installation took place, by Gurikār Puttaiya of the *kabūtar-khāne*. It was in this temple that the installation took place in 1799.

An inscription in the S'ri Prasannakrishnasvāmi temple, Mysore, which is dated in 1829, gives incidentally some interesting details about the several acts of piety and benevolence done by Krishna-Rāja-Oḍeyar III. The main object of the inscription is to record the erection of the temple, the setting up of the *god* Krishna and the provision made for the services in the temple. It opens with a Sanskrit verse in praise of Ambā or Pārvati and goes on to say that Krishna-Rāja-Oḍeyar (with all the Mysore titles), son of Chāma-Rāja-Oḍeyar and Kempananjamāmbā, seated on the jewelled throne of Mysore on which Rāja-Oḍeyar and other kings descended from the lunar race had successively sat, for the pleasure of his tutelary deity S'ri Chāmundeśvari, performed the following nine kinds of service, naming them 'the nine jewels':—(1) The jewel of ornament : presenting crowns, set with

jewels, called *Krishnarâjamudis* to the gods of Melkote, Nanjangud, Chamarâjanagar, Mysore and other places; (2) the jewel of ? patriotism : founding Chamarâjanagar and other cities, towns and villages; (3) the jewel of devotion : building the Châmarâjasvâmi and the Nârâyanasvâmi temples at Chamarâjanagar and the Prasannakrishnasvâmi temple in Mysore; (4) the jewel of donation : making several *agrahâras* such as the Krishnarâjêndrapura *agrahâra*, so named after himself, and giving them away with lands and other requirements; (5) the jewel of consecration : building towers to the temples of Châmundêsvari, S'rikanthêsvara, Châmarâjêsvara and Lakshmîramanasvâmi, and consecrating them; (6) the jewel of beneficence : constructing dams such as Krishnarâjakatte across the Kâvêri and flights of steps such as Krishnarâjasôpâna at Paschimavâhini; (7) the jewel of charity : maintaining chaultries for feeding pilgrims at Kâsi, Jagannâth, Srîrangam, Kânci, Tirupati, Melkote and other sacred places; (8) the jewel of fame : issuing gold and silver coins such as Krishnarâja-varaha and Krishnarâja-hana; and (9) the jewel of speech : writing Kannada commentaries on the Purânas and Itihâsas, such as the Bhâgavata and the Adhyâtma-Râmâyana, and original poems such as *Saugandhikâpariṇaya*. After creating the above nine jewels, the record continues, he submitted this stone *sâsana* to the Prasannakrishnasvâmi temple which was included in the 'jewel of devotion' (No. 3 above). Images of several other gods besides that of Krishna and images of Râmânujâchârya and other sages were also set up. The image of the Goddess Perundêvi which was at Terakanâmbi, having been formerly removed to that place from Conjeeveram, was brought to Mysore and set up in this temple; and the S'athakôpa—Saint Nammâlvar represented as the holy feet of Vishnu—was brought from the S'ri-Nârâyanasvâmi temple at Melkote, the *divya-dêsa* (sacred place) of the State.

An annual grant of 5000 Kanṭirây *varahas* was made to provide for offerings, lamps, various festivals, teaching the Vedas and feeding Brahmans. Finally, in order to receive *tîrtha* and *prasâda* every day, the images of the king, his crowned queen and two other queens were also set up in the temple. With regard to the 'jewel of speech' (No. 9), it may be stated here that Krishna-Raja-Oḍeyar was a munificent patron of literary merit and the author of a good number of Kannada versions of the Purânas and Sanskrit classics. Nearly 50 works, some of them very voluminous, are attributed to him. Many of these may have been written under his guidance by the court pandits; but still the extent of vernacular literature thus produced with the object of popularising Sanskrit literature is something remarkable. Among the works written by him or under his patronage may be mentioned Kannada versions of the Mahâbhârata, the Râmâyana, Harivamśa, Dêvi-Bhâgavata, Bhagavadgîte, Śankara-samhite, Kâśi-khaṇḍa, Lainga-purâna, Uttara-gîte, Gaya-charitre, Hâlâsyâ-mâhâtmya, Bhaktavilâsa-darpaṇa; Panchatantra, Kâdambari, the three dramas of Kâlidâsa, Daśakumâra-charite, Uttararâma-charite and Ratnâvali.

Another inscription in the same temple, dated in 1838, says that Krishna-Raja-Oḍeyar III and Chikka-Puṭṭatâyamman made the *tulâ-bhâra* gift in that year for the second time. An inscription in the S'ri-Lakshmîramanasvâmi temple, dated 1851, records the restoration of the tower by Krishna-Râja-Oḍeyar. The tower formerly erected by Râja-Oḍeyar had now become dilapidated. In speaking of the god of the temple, the record says that he changed poison into nectar for Râja-Oḍeyar, alluding to a tradition according to which Râja-Oḍeyar to whom the *archak* of the temple served poisoned *tîrtha* at the instigation of some of his enemies,

swallowed it and was not harmed in the least owing to his firm faith in the god. This temple is an old one. It was in existence before 1499 A. D. as the inscription in Cole's Garden (para 66) records a grant to it by Simha-bhūpati, minister of Narasa.

The inscriptions on two gold ornaments in the Melkote temple tell us that they were presented by this king. About a dozen silver vessels in the same temple, several of them very big in size, bear inscriptions stating that they were the gifts of Muddulingamma, the lawful wife of Krishna-Rāja-Oḍeyar of the Mysore State. In a room called *rāja-koṭaḍi* (king's room) in the same temple, there are five images on the pedestals of which a few letters in Kannada are inscribed. These images represent Krishna-Rāja-Oḍeyar III and his four queens. On the pedestal of the central image which represents the king the word *khāsa* (own) is engraved. On the pedestals of the two images to the right, the syllables *Laṣam*¹ and *Raṣam*¹ are respectively inscribed. These represent Lakshmīvilāsa-Sannidhāna and Ramāvilāsa-Sannidhāna. Similarly, the syllables *Kriṣam*¹ and *Sīṣam*¹ engraved on the pedestals of the images to the left represent Krishnavilāsa-Sannidhāna and Sitāvilāsa-Sannidhāna.

THE MUGHALS.

81. The only record of this period is a copper plate inscription in Kannada dated in 1746 A. D. It was received from Dodḍamane Siddarāmē-Gauda of Yaḷanaḍu, Chiknāikanhalli Taluk. It consists of only one plate with a silver seal soldered into it at the top. The seal contains three lines in Persian characters which run thus:—

1132 Muhammad Shāh

Bādshāh Gāzi

Ismail Khān fidvī

Though a Muhammadan grant it begins with the usual verse in praise of Sambhu. It is dated in both the Saka and the Muhammadan eras, the date given being the first lunar day of the bright fortnight of Mārgaśīra of the cyclic year Akshaya, which is coupled with the Saka year 1668, corresponding to the 29th day of Śauvāl of A. H. 1156. Thus the date of the seal is 26⁴ years earlier than that of the grant. The name of the donor is not given; he is probably the Ismail Khān of the seal, or the Emperor Muhammad Shāh himself. The inscription records a grant of land to Mari-Siddē-Gauda, son of Siddapa-Gauda, who was the Gauda of Yaḷanaḍu of Bādihāl-sthaḷa. The reason for the grant is thus given: "As you are a very loyal servant of our palace and as you have newly built the fort of Yaḷanaḍu, we, in appreciation of your single-minded devotion, make this grant." Bādihāl, mentioned above, was one of the 7 *parganas* of the Mughal Province of Sīra, the others being Basavāpatna, Penukoṇḍa, Dodballapur, Hoskote, Kolar and Sīra itself.

MISCELLANEOUS INSCRIPTIONS.

82. There are some miscellaneous inscriptions which cannot be assigned to any specific dynasty. As they are not of much historical importance they may be passed over. A stone inscription at Mattikere near Bangalore is of some interest as it records a grant made during the time of the British Commission in Mysore. It is engraved on 7 stones which are set up at the boundaries of a field. It is dated both in the Saka and the Christian eras. A grant of land was made on the 31st of July 1834 to Valūru Virāsāmi Piḷḷe for having built the tank at Mattikere, and the stone *Sāsana* was set up according to Hujūr orders. An inscription on the ceiling of the *mantapa* over the *brindāvana* of a former *svāmi* of the Yatirāja-maṭha at Melkote (see paras 40 and 41 of the last year's report), tells us that the *svāmi* interred there

was known as Yadugiri-Yatirāja-Sampatkumāra-svāmi and that before he became a *sannyāsi*, his name was Prativādibhayankaram Tonḍanūr Singaraiyengār. From his *taniyam* (memorial verse) we learn that he died in 1839. Another inscription on a beam of a *mantapa* in the Kunigal street at Melkote, dated 1845, says that it was built by one Kainkaryam Tirumalāchārya for the festival in connection with the commencement of the recitation of *Sahasra-gādhā* or *Tiruvāymoli* (see para 42) a Tamil hymn consisting of about 1,000 stanzas, and presented to the God Sampatkumāra. The inscription also tells us that the progenitor of the donor's family, Srīśaila-guru, set up the God Vaikunṭhanātha and the ten Saints called Ālvārs (see para 50 of the last year's report) at Melkote, presented to the temple a *vāhana* known as Samara-bhūpāla and received the surname *Kainkaryam* from the god at Melkote.

MANUSCRIPTS.

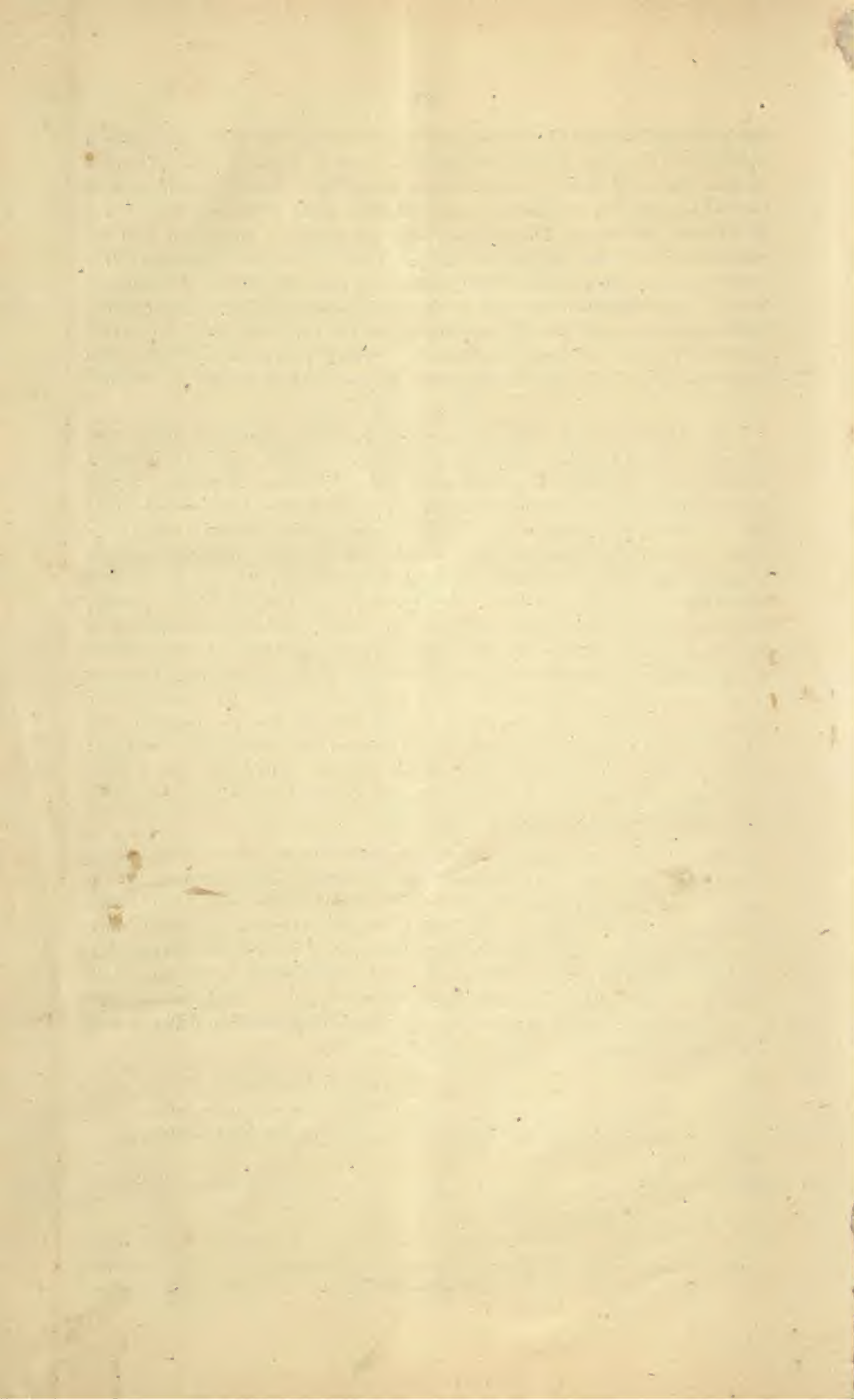
83. During the year under report several important manuscript works were obtained. One of these deserves special mention as it supplies valuable information regarding the Vijayanagar King Sangama II, son of Kampana, his minister Sāyana and the latter's younger brother Bhōganātha. The work is called *Alankāra-sudhā-nidhi* and was composed by Sāyana. Unfortunately the manuscript obtained is only a fragment. A peculiarity of the work consists in the majority of the illustrative examples being in praise of Sāyana himself. Some of Bhōganātha's works are named and quoted from. These are *Rāmōllāsa*, *Tripuravijaya*, *Śringāra-manjarī*, *Udāharana-mūlā*, *Mahāganapatiśtava* and *Gaurināthshtaka*. Of these, *Udāharana-mūlā* appears to have been specially written by Bhōganātha in praise of Sāyana. I have gathered the following items of information from the stanzas given as illustrative examples in this manuscript:—Sangama II was a posthumous child. He was taught by Sāyana from his childhood. During his minority, Sāyana, who was practically the regent, marched against Champa-narēndra and defeated him. Sāyana had three sons: Kampana, Māyana and Singana. His wife was Himavati. His father was Māyana and his elder brother Mādhavāchārya. He also wrote a work on medicine. Sangama II attacked Garuḍa-nagara and defeated its king.

Of the other manuscripts, *Aśtāśatī* is a commentary on Samantabhadra's *Aplamīmāṃsā* by Akalanka, the celebrated Jaina philosopher of the 8th century, who is said to have gained a complete victory over the Buddhists at Kānchi and to have procured their banishment to the island of Ceylon. *Līngānuśāsana* is a small work on genders by the Jaina author Harshavardhana, son of Śrīvardhana, who probably flourished in the 11th century. He mentions as his predecessors in the same field Vyādi, Sankara, Chandra, Vararuchi, Vidyānidhi and Pāṇini. *Jñānabhāskara-charitra* is a Kannada work bearing on Jaina philosophy by Nēmaṇṇa of Samaḍolḷipura who lived in the 16th century.

R. NARASIMHACHAR,

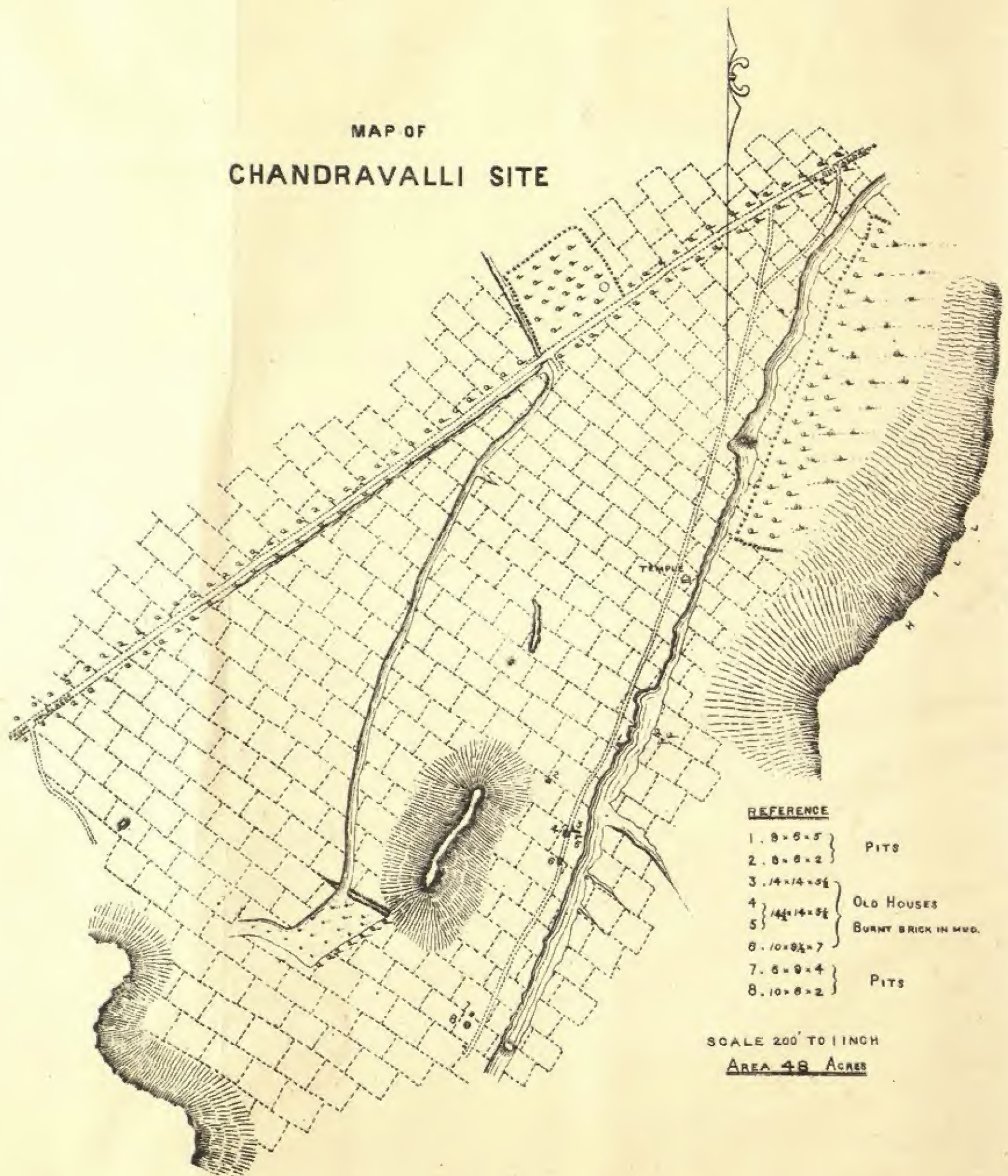
Officer in charge of Archaeological
Researches in Mysore.

BANGALORE,
28th July 1908.





MAP OF CHANDRAVALLI SITE



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1909.

PART I.—WORK OF THE DEPARTMENT.

1. The Draughtsman and Photographer, whose period of special duty under Mr. E. R. Subrayer for work connected with the 3rd Maharaja Kumari's Mansion was extended to six months by Government Order No. G. 6980-2—G. M. 43-07-40, dated 26th May 1908, returned to office on the 20th of July 1908.

2. In their Order No. G. 1075-6—G. M. 67-06-75, dated 15th August 1908, the Government sanctioned the retention until the end of the year 1908-09 of the services of the temporary establishment for the preparation of the General Index to the volumes of the *Epigraphia Carnatica*.

3. For copying new Tamil inscriptions and for taking mechanical copies of all the newly discovered inscriptions in different parts of the Province, the temporary re-entertainment of the late Tamil Pandit of the Department and of two peons respectively was sanctioned in Government Order No. G. 5473-74—G. M. 25-3-08, dated 25th March 1908, with effect from 1st July 1908; and in their Order No. G. 1156-57—G. M. 43-07-54, dated 20th August 1908, the Government subsequently limited the period of the retention of the services of the above establishment to one year.

4. In connection with the publication of revised editions of the *Sravan Belgola* and other volumes of inscriptions, the temporary entertainment for the period of one year of an additional English clerk was sanctioned in Government Order No. G. 2960-61—G. M. 43-07-56, dated 14th November 1908. The new clerk entered upon his duties on 17th December 1908.

5. In the above Order Government have also made a suitable provision in the Archaeological budget for work connected with the exploration and excavation of ancient sites for archaeological purposes.

6. Anandalvar had privilege leave for nearly three months and Padmaraja Pandit leave without allowances for nearly two months. Venkannachar and Ramaswami Sastri were also on leave for about a month and a half and a month respectively.

7. As desired by Government in their No. G. 4774—G. M. 180-07-4, dated 14th February 1908, I made a tour to Arkalgud Taluk, Hassan District, in October 1908, to inspect the Siva temple at Ramenahalli, Arkalgud Taluk, and to examine the inscriptions in it. The temple, which is built in the Chalukyan style of architecture, is now in ruins. From one of the inscriptions in the temple we learn that the tower and other portions which had fallen down were repaired in 1719 A. D. by one Shanbhog Venkatesaiya who rebuilt them with brick and chunam. Architecturally there is nothing remarkable about the temple. Of the five inscriptions which are found here, four are already printed in the Hassan volume as Nos. 14-17 of the Arkalgud Taluk. The remaining inscription is on a stone set up to the right of the main entrance. The letters being mostly worn out, only the purport of this inscription was given in brackets under Arkalgud No. 13. Now, however, it has been found possible to decipher and copy a large portion of it, though the top part is completely effaced. The epigraph tells us that a certain Ramaiya, the S'rikarāṇa-beggade of Koṅga-nāḍu, set up the god Rāmanātha in 1213 A. D. and endowed the temple with some lands. The Narasimha, Išvara and Virabhadra temples at Arkalgud were also inspected.

8. On my way to Arkalgud, I stopped for some time at Hassan and examined the Kēśava, Hāsanāmbā, Pārśvanātha, Virūpāksha and Gōpālakrishna temples. Two *virakals*, bearing inscriptions which are not quite legible, were discovered in the flower garden to the west of the Devikere tank. At about the 9th mile from Hassan on the Arkalgud road is a village named Kallārēkoppal to the east of which there is a conspicuous Roman Catholic chapel built on a high hill. Around this place there are a few villages inhabited by Native Christians, and in one of these, namely, Sathalli, a Roman Catholic Father has his residence. I am told that a *jātra* is held on the hill every year. The village Sathalli is of interest as having been the scene of the labours of the well-known Abbe Dubois at the beginning of the last century. I also inspected Bikanhalli and Gorur on the way. At the latter place, the Paravāsudēva, Nārasiṃha, Trikūṭēśvara and Kailāśēśvara temples were examined and 4 new inscriptions discovered—1 in the first temple and 3 in the third. The latter belong to the 12th century. A new inscription of about the 15th century was also discovered at Honnagonḍanhalli, Arkalgud Taluk, about four miles from Gorur. The inscription on an old *virakal* near Vaddarhalli, about a mile from Gorur, which is printed as Arkalgud 11, was carefully examined and some important corrections made in the printed copy.

9. I left Arkalgud for Rāmanāthpur on October 18th and discovered a few new inscriptions on the way—1 at Mokali, 2 at Dodda Magge, 1 at Nilavāgilu and 3 at Mngulur. At Ramanathpur, the Rāmēśvara, Agastyēśvara, Subrahmanya and Rāma temples were inspected as also the Lakshmanēśvara and Vāsāpuri Anjanēya temples at Mallarājapaṭṭana on the opposite bank of the Kaveri. About 27 new inscriptions were discovered in the Rāmēśvara temple and 2 in the Lakshmanēśvara temple. Of the former, 1 is inscribed in Nāgari characters on the outer wall of the *garbha-griha* and belongs to the reign of the Vijayanagar king Harihara II; 1 is engraved on the pedestal of the Tāṇḍavēśvara image; 3 on the floor in the *navaranga*; and the rest are written over the entrances to the rooms in the verandah around the temple, giving the names of the gods set up in the several rooms together with those of the men who set them up. Among these men several belonged to the Mysore Arasu community. Two short inscriptions were also discovered on a rock in the bed of the river. On finishing my work at Ramanathpur, I went to Basavāpatna, inspected the Shaḍbhāvarahitēśvara, Sāntēśvara, Praṇatārtiharēśvara and Lakshmīkānta temples and discovered 5 new inscriptions. Two of these which are on *virakals* refer to a fight between the Hoysala king Nārasiṃha III and his brother Rāmanātha.

10. On my way back to Arsikere, I inspected Kōramangala, Hirikadālūr and Hāranhalli. At about the 6th mile from Hassan on the Hassan-Arsikere road, a cart-track leads to Kōramangala, situated at a distance of about three miles from the road. The village contains three temples in the Chālukyan style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Būchēśvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebid, the Būchēśvara temple may be looked upon as an excellent specimen of the Chālukyan style both in design and execution. The tower is very artistically executed and the sculpture in front of it representing Śaḷa in the act of stabbing the tiger is an excellent piece of workmanship both as regards expression and ornamentation. The same may be said of the images inside the temple, especially Ś'aradā and Gaṇapati, which are wonderful works of art, and which have fortunately escaped mutilation owing to the darkness in the interior of the temple. This temple deserves to be conserved at any cost. The north wall is a little out of plumb and has to be set right at once. A high compound-wall and strong doors are urgently required for the preservation of the temple. The Chennakēśava temple at Hirikadalūr, about $1\frac{1}{2}$ miles from Dudda, is in ruins and does not deserve the labour and expense of restoration. Two new inscriptions were discovered in this temple. At Hāranhalli, about 5 miles from Arsikere, there are two temples, the Chennakēśava and the Sōmēśvara, which are also good specimens of Chālukyan architecture. They were built in the 13th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysalēśvara temple at Halebid, which they resemble in the interior also though the area is much smaller, and the towers are in a good state of preservation. The Sōmēśvara temple is in an unfinished state as regards its exterior owing probably to some political trouble at

the time, portions of the rows of animals, etc., on the outer walls and nearly half the tower being left uncarved. The Chennakēśava temple is well preserved while the Sōmēśvara temple is woefully neglected. The northern wall has in part fallen down. But there cannot be much difficulty in restoring it as all the stones are lying on the spot. This charming little temple deserves conservation and the work of restoration has to be taken in hand as early as possible. A compound wall and strong doors are urgently required as in the case of the temple at Kōramangala. There being no door to the temple, no image in the interior has escaped mutilation. While at Kōramangala and Hirikadalūr, I was told that some images belonging to the temples in those places had been removed by some people with the connivance of the village or taluk authorities. Such vandalism can only be put a stop to, to the immense advantage of temples and other buildings of archaeological and historical interest, by bringing into force in the Province an act similar to the Ancient Monuments Preservation Act. The sooner this is done, the better. I also inspected the Kallēśvara, Bairēdēva and Chandramanlēśvara temples at Haranballi and discovered a few new inscriptions in the place—one on a beam in the Sōmēśvara temple, one on two beams in the Chennakēśava temple, one at the Paramānandavēdike to the north-east of the village and one near a well known as Vēdikebhāvi.

11. At Arsikere I inspected the Īśvara temple in the north-east, the ruined Jaina temple styled Saha-rakūta-Jinālaya in the inscriptions and the Tirupati temple at the foot of the hill. The Īśvara temple is a good example of Chālukyan architecture, the circular porch in front being unique in design and construction. The temple is well preserved. The Būchēśvara and the Sōmēśvara temples, which are not in any way inferior in architectural beauty, ought to be conserved like this temple. Two new inscriptions were discovered in the ruined Jaina temple, one on a pillar and the other on the pedestal of a mutilated Jaina image; and two more on the beams of the *mantapas* in front of the temple at the foot of the hill. There was also a new inscription on the left side of the stone containing Arsikere 89 and another on a *virakal* to the right of the road leading to Tirupati.

12. In May 1908 Mr. J. H. Marshall, the Director-General of Archæology, had sent me a cutting from the *Madras Mail*, containing an account by Dr. Dreaper of the ruins of Chandravalli near Chitaldrug, and enquired if I could give him any other information about the ruins. He had also requested me to send him some specimens of the pottery and coins to be found there. With the object, therefore, of inspecting this ancient site of Chandravalli, I left Arsikere for Chitaldrug on October 24. On the way I examined the Gōpālakrishṇa, S'ankaralinga, Virabhadra and Siddarāmēśvara temples at Holalkere and discovered a new inscription at the last mentioned temple. At Chitaldrug I inspected the ancient site of Chandravalli situated at the north-west foot of the Chitaldrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Anke *maṭha* in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A watercourse has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel, and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the watercourse some neolithic celts were also picked up. Guided by indications of some brick walls on the site, I carried on some preliminary excavations by the side of the walls in 4 places (see Map 3—6). The bricks of which the walls are built are well burnt and unusually large in size—16 inches long, 8 inches broad and $4\frac{1}{2}$ inches thick. At the corners where two walls meet bricks of greater width, nearly square in shape, are used. The excavations exposed 3 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only $4\frac{1}{2}$ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood, or, for that matter, in the Province itself. There were also dug up a few perforated and elegantly shaped beads made of stone and a

number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for: perhaps they served as playthings for children. Near one of the rooms (6), at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls (3) running in the direction of the watercourse a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brâhmi letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places (1, 2, 7 and 8) were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit (1) a few yards to the north of the spot where the seal was discovered three more lead coins were found; and in another pit (8) about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Andhra period and the same is most probably the case with the small lead and potin coins which were found together with the *denarius*. Of the former, the one which was found with the seal is a coin of the Mahârâthi, probably a viceroy of the Andhras stationed at Chitaldrug; and of the three which were dug up in the northern pit (1), two are coins of Muḍânanda and one of Chuṭukaḍânanda, both of whom are supposed to be Andhrabhṛityas or feudatories of the Andhras. Further details about the coins are given in the second part of the Report.

13. The excavations went on for about eight days. When the brick walls were discovered, it was hoped that some important building or *stupa* of the Andhra period would be unearthed. Unfortunately, however, the walls of the rooms were only 4½ feet deep built on hard soil. The lowness of the walls and the nature of the remains found in the rooms, pits and the banks of the watercourse may lead one to suppose that this part of the site probably represents the outhouses or cattle-sheds, backyards and manure-pits of one of the streets of the ancient city. The results of the excavations are encouraging though not commensurate with the expectations entertained at the beginning. If a long stay is made at the place and the work of excavation conducted on a large scale with patience and perseverance, with a few intelligent hands to help in supervision, there is every likelihood of some important results being achieved. It is intended to carry a large trial trench across the fields that now cover the site. But the lands will have to be acquired before this can be done. In connection with the excavations carried on at Chitaldrug, I have to thank Messrs. M. Changaiya Chetty, B.A., Deputy Commissioner, and A. Mrityunjaya Iyer, B.A., Assistant Commissioner, for their sympathetic assistance.

14. At Chitaldrug the Uchchangiyamma, Narasimha and Venkataramana-svâmi temples were inspected as also Tippu's Mahâl, the Bârâ Imâm Makân and the Ankle *maṭha*. In the Mahâl the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahâl deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10' 6" long 4' 6" broad and 4' 10" deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tippu's time. The Ankle *maṭha* is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels. The Pauchalingésvara and Siddésvara temples there were examined. Altogether 11 new inscriptions were discovered at Chitaldrug—1 in the park, 1 on a bell in the Uchchangiyamma temple, 2 in the mosque, 2 in the Bârâ Imâm Makân, 2 on tombs to the west of the travellers' bungalow, 1 on a rock to the south of Siddhânti Obalappa's garden, 1 in front of the old post office and 1 on a rock to the west of Nêralagundi-dôge.

15. On the hill I inspected the Sampige-Siddēśvara, Hidimbēśvara, Ekanāth-anātha, Phalgunēśvara, Gōpālakrishṇa, Anjanēya, Subbarāya and Basava temples. In the Hidimbēśvara temple a big piece of bone is shown as the tooth of the demon Hidimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as the *bhēri* or kettle-drum of Bhīma, the Pandava prince who killed Hidimba. The *garbha-grīha* of this temple is carved out of a single rock. A figure of Hidimba is sculptured on the *śimāna*. In the Sampige-Siddēśvara temple also a piece of bone much bigger than the one at the Hidimbēśvara temple is shown as the tooth of Hidimba. At the entrance to the temple are placed two capitals on which, curiously enough, 2 inscriptions of the middle of the 14th century are engraved. On the hill there is a structure built of masonry in the form of a circular well, about 8 feet deep and 21 feet in diameter, on the edge of which in the four cardinal points are fixed on two stone beams huge millstones 5' 10" in diameter, the lower stone being 1' 10" thick and the upper 10". The upper stones have around the rim 38 square holes each $2\frac{1}{2}$ " long and $3\frac{1}{4}$ " deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Hyder and Tippu, and this supposition is strengthened by the fact that when the structure was unearthed some years ago quantities of charcoal powder were found at the sides of the millstones. Probably elephants were employed for working the millstones, all the four moving at the same time by some ingenious contrivance. Two of the upper stones have been removed to the park and fixed there like round tables. As this structure is of historical and archaeological interest, it is to be regretted that the upper stones were disturbed at all.

16. On the 1st of November I left Chitaldrug for Siddapura, Molakalmuru Taluk, for inspecting the Asoka inscriptions. On the way a new inscription was discovered at Bairāpura, about four miles from Siddapura. At Siddapura I examined the Anjanēya, Obaladēva, Virabhadra, Kēśava, Rāmachandrēśvara, Basava, Akkatangi and Basti temples. Three new inscriptions were discovered: one on a rock in a field to the west of the village and two on the bells in the Anjanēya temple. The Basti temple is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with its head severed. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Paḡaḡeśālabetṭa. Tradition has it that the two sisters (*akkatangi*) who built the Isvara temple known as Akkatangiara-guḡi used to play at dice (*paḡaḡe*) on this hill. A *vīrakal* lying in a field to the south-west of this hill, which contains the inscription Molakalmuru 12, is interesting as the sculptures on it illustrate the meaning of the expression *sidi-tale-guḡu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up behind the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddapura is a small hamlet inhabited by a few Kurubas, which is named Kāḡa-sidda *maṭha*. The adjacent village which is called Hāneya in the inscriptions may have derived its later name Siddapura from the above hamlet. The Asoka inscription at the hill called Emmetammangunḡlu near Siddapura and that on the rock known as Aksharabaḡe to the north of Brahmagiri were carefully examined. Both of them are well protected by masonry walls, iron bars and a strong canopy. The door is locked and the key is with the Patel of Siddapura.

17. I then inspected the Jaṭingarāmēśvara and the Brahmagiri hills. At the beginning of the flight of steps leading to the top of the former, is a ruined Gaṇēśa temple, built of large-sized old bricks, about 12 inches long, 8 inches broad and 3 inches thick. The bricks are neater, though smaller, than those found at Chitaldrug. The Gaṇēśa has only two hands which is considered to be a speciality. I examined the Asoka inscription on the top of the hill. This is also well protected like the other two inscriptions, but the door is unfortunately left unlocked. This is to be deeply regretted as the inscription, which is already worn out and much injured, is sure to suffer further injury at the hands of cattle-boys and other ignorant persons. This is the most worn out of the three inscriptions, while the Brahmagiri one is the best preserved. The Jaṭingarāmēśvara, Bhōgēśvara, Śūrya

and Virabhadra temples were visited and a few new inscriptions discovered: one near the main entrance, one on the Nāgarpada rock and five on the bells and gong of the Jaṅgarāmesvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A. D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jaṭāyu was killed by Rāvaṇa. The prefix Jatinga in the name Jatingarāmesvara is a corruption of Jaṭāyu. There is also a temple dedicated to Jaṭāyu on an adjacent peak which is loftier and steeper than this.

18. On Brahmagiri I examined the Trisankēśvara temple and the Mahāl. An inscription at the temple tells us that one Bichana, the minister of Bamma who was the son of Bhōganripa (*Last year's Report*, para 44), built the Hāneya (i.e., Siddapura) and the Nidugal forts. The Mahāl is a neatly built two-storied house, about 50' by 50', the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. I am told that it was built by a Lingāyat guru some 60 years ago and that the guru died some 20 years ago. The house was, it appears, very well furnished with chairs, sofas, etc., and even with a piano. On his death the Ayya of Erādūkere, Rayadurga Taluk, is said to have removed many valuable things found in the Mahāl under the plea that he was the guru of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others especially on the Sivarātri day. The building has now become Government property. It is a pity that such an excellent building is left to take care of itself. The door is left open and mischievous people have broken the doors, windows and glass panes. They have not even hesitated to use the door and window frames for fuel in cooking their food on the hill. The building deserves conservation.

19. On my way back to Chitaldrug I visited Dodda Ulvarte, a village about seven miles from Talak. It has a number of old *śivalaks*, two of which especially, belonging to the 10th century A. D., are very artistically executed both in regard to the sculptures and the writing. They relate to the Nōḷambas. The village appears to have been an important place in the 10th century. It is called Uḷalmari in the old inscriptions and Uḷavariti in those of the Vijayanagar period. A new inscription was discovered below the lamp-pillar in front of the Mailāradēva temple. I returned to Bangalore on November 9.

20. In connection with the revised edition of the Sravan Belgola volume, I made a tour to Sravan Belgola on the 22nd of February 1909. On the way I inspected Mattigatta, Navile, Agrahara-Belguli, Nuggihalli and Jambūru. At Nuggihalli I examined the Somēśvara, Sadāśiva and Narasimha temples. The last is a good specimen of Chalukyan architecture, resembling the Chennakesava temple at Haranhalli, though the tower, which is of a different design, is similar to that of the Buchesvara temple at Koramangala. The friezes of animals, etc., on the outer walls are complete like those of the Hoysalesvara temple and not left unfinished like those of the Somesvara temple at Haranhalli. It is interesting to note that unlike in other temples the images on the outer walls have in most cases their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Baichōja of Nandi and those on the north wall by Mallitamma. Altogether there are 52 such short inscriptions around the temple, and their period is about 1249 A. D., the year in which the three gods of the temple were set up. The temple is in a good state of preservation. It belongs to the class of temples known as *Trikūṭāchala*, literally, a three-peaked mountain, meaning a temple in which there are images of three different gods set up in separate cells facing the three cardinal points, the entrance facing the fourth. The Chennakesava temple at Haranhalli and the Narasimha temple at Javagal belong to the same class. Two more inscriptions were discovered at Nuggihalli—1 on the *dhvajastambha* of the Narasimha temple and the other on a pillar at the entrance to the village.

21. At Sravan Belgola a careful survey was made of the town and its surroundings as also of the larger and the smaller hills. A few of the villages in the neighbourhood were also inspected. Every one of the printed inscriptions was carefully compared with the original and corrections and additions made. The originals, however, of the printed inscriptions Nos. 69 and 71 are not now forthcoming. A

close search was made for the former but without any success; with regard to the latter, I am told that the rock on which it was engraved was removed at the time when the Bhadrabâhu cave was repaired. It is satisfactory to note that this thorough survey, conducted with much labour and perseverance, has brought to light nearly 250 inscriptions not known before. It is not to be expected that every one of them is of great historical importance; but it can be said that most of them give information of one kind or another which cannot but be of some interest to the historian and the archæologist.

22. To begin with the town and its environs. A new inscription was discovered on the pedestal of the image in the Akkana-basti and another in Nâgari characters on that of the marble image in the Siddhânta-basti. The latter *basti* is so named because all the books bearing on the Jaina *Siddhânta* were formerly secured in a dark room of this *basti*; and it appears that at some remote time *Dhavalâ*, *Jagadhacapa* and other rare philosophical works were carried away from here to Mûdabidare. In the Mangâyi-basti 3 new inscriptions were copied: 1 on the pedestal of S'ânti-Jina, 1 on that of Vardhamâna and 1 over the second inner entrance; and in the Bhaṇḍâra-basti were discovered an inscription on a stone in the *prâkâra* and another on a pillar in a room to the right of the second entrance. The latter is partly concealed by a newly built wall. Seven new inscriptions in Tamil and Grantha characters were discovered in the *maṭha* on the images of Anantanâtha, Gommatâ, Navadêvatâ, Gaṇadhara, Pañchaparamêśhthi, Chaturvimśati-tîrthakara and Ananta. Two Kannada *sannads* granted to the *maṭha* by Pûrnaiya and Krishnarâja Odeyar III were also copied. It has to be mentioned here that no such Sanskrit *sannad* as the one printed as No. 141 appears to have been granted to the *maṭha* by Krishnarâja Odeyar III. It is a fanciful paraphrase in Sanskrit of the above Kannada *sannad*, recently composed by some Jaina Pandit, and as such can lay no claim to be an authoritative record. It is misleading in its contents, inasmuch as the composer has omitted a great deal of what is contained in the original and has added much foreign matter with the sole object of giving the record a Jaina complexion. Of the other inscriptions newly copied in the town and its environs, 1 is on a pillar in the *maṭṭapa* of the pond, 1 on a boulder in Syed Saheb's backyard, 1 on the north slope of the rock known as Bôḥare, 1 on a rock at the Halasinabâvi entrance, 2 at Jakkikatte, 2 at Javarankatte, 4 on rocks near Chennanna's pond and 1 on a stone in Chikka Ijjayya's field in the south.

23. On the larger hill or Vindhyagiri nearly one hundred new inscriptions were copied. Of these, 1 is near the left foot of Gommatêśvara; 14 on the pedestals of the images in the cloisters around, 2 of which are in Nâgari characters; 3 on the beams of the enclosure, of the 15th century, written in ink; and 1 on the floor in front of the colossus. In the *maṭṭapa* in front of the image there are 9 ceiling panels which are very elegantly executed. Around the central panel is engraved an inscription in small letters, the copying of which entailed much labour. There were also 6 new inscriptions on the pillars. About 15 inscriptions are engraved in Gujarati characters in the passage leading to the courtyard. Impressions of these have been sent to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, for favor of decipherment. Outside the enclosure was discovered a stone to the west of Brahmadeva *maṭṭapa* containing an inscription similar to No. 90 in its contents. On the back was also discovered an inscription engraved, unlike on other stones, breadthwise. In Siddhara-basti was copied a new inscription found at the bottom of the west face of the pillar on which No. 105 is engraved. Four new inscriptions were copied near No. 117, 8 near No. 111 and 3 near No. 119. A worn-out Malayalam inscription was also discovered near the entrance known as Akkandabâgîlu. The rock to the west of Odegal-basti is full of inscriptions in Nâgari characters resembling No. 119, most of which are dated in S'aka years. These were copied together with two Kannada inscriptions found at the same place. About 10 inscriptions were also discovered in different parts of the rock outside the first entrance. Two of these are noteworthy as being inscribed in characters older than those of the oldest inscription hitherto known on this hill. An attempt was also made to take a good photo of Gommatêśvara for the revised edition of the volume. The illustration given in the first edition was from Appavu Pillay's copy-right photo. The required number of copies had to be bought from him. I wanted

to have our own copy for this edition. A special platform had to be erected for taking the photo. But as a scaffolding had been erected at the time on an immense scale around the image for the head-anointing ceremony, the photo, though not as satisfactory as could be desired, is the best that could be had under the circumstances.

24. On the smaller hill or Chandragiri the work that had to be done was of a very arduous nature. Here too nearly one hundred new inscriptions were discovered. The most important finds were on the rocks to the south of Pārśvanātha-basti and in front of Kattale-basti. Most of these inscriptions are engraved in characters very similar to those of what is known as the Bhadrabahu inscription and belong approximately to the same period. A few are perhaps one or two centuries later; but very few can be brought down to a period later than the 10th century A. D. Many of them are epitaphs of Jaina gurus like those printed at the beginning of the Sravan Belgola volume; some record the visits of distinguished persons; and some consist of only one word giving simply the name of the pilgrim who visited the place. As records of a respectable antiquity, it was thought desirable to copy every one of them without any regard to their importance or otherwise from a historical point of view. The letters being worn out and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned and deciphered. Of the records that have now been copied, it may be said of a good number that no trace of them will be found some years hence. As those of the inscriptions on these rocks that are already printed are not given in a regular order, a great deal of time had to be devoted to the work of identification before any corrections could be made. What is known as the Bhadrabahu inscription is railed off from the surrounding space to preserve it from injury. But as it is left open, exposed to sun and rain, the letters are gradually getting worn out and the rock has peeled off in several places. Being an important inscription of comparatively great antiquity, it deserves to be protected from further injury by the erection of a canopy over it. Among the other discoveries may be mentioned two incomplete inscriptions on the pedestals of two images in Chandragupta-basti. Two inscribed square pillars, similar to the ones seen in the *mantapas* on the hill, appear to have been unfortunately cut and converted into these pedestals. An inscription of Chāmunda-raya, similar to No. 76, was found on both sides of the entrance to Chāmundaraya-basti. At Têrina-basti were discovered two inscriptions: one on a stone built into the floor and the other on a car-like structure in front. The basti probably derives its name from this structure. Four inscriptions were copied near Iruve-Brahmadêva temple, two on the doorway and two on the rock in front; six near Kanchina-dope; two near the Bhadrabāhu cave and one Tamil inscription below No. 73. A few more inscriptions were also discovered at the foot of the hill. The boulder on which one of these is engraved is known as Chāmunda-raya's rock. Tradition has it that on Chāmundarāya's shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommatā which had been concealed by stones, bushes, etc., became instantly visible. A few Jaina gurus are figured on the rock with their names written below.

25. The villages that were inspected in the neighbourhood of Sravan Belgola were Jinanāthapura, Jinnēhalli, Hālmattigaṭṭa, Kabbālu, Kaṇṭirāyapura and Sāṇēhalli. At the first village 11 new inscriptions were found: five in S'āntinātha-basti, one near Aregal-basti, one on a tomb to the north-west of the village, one in Sivananjeganda's backyard, one on a rock to the south-west, and two in Kaṭē-ganda's fields to the north and south-east. From an inscription on the pedestal of the god we learn that the S'āntinātha-basti was built at about 1206 A. D. Though small, the temple is a fine example of Chalukyan architecture. On the outer walls there are images of Jinās, Yakshas and Yakshis. This appears to be a rare feature in Jaina temples as no such ornamentation is found on the outer walls of other bastis of this style of architecture. The temple is in a good state of preservation. The tomb to the south-west, on which an inscription was found, is what is called a *samādhimantapa*, a square stone structure about 4 feet broad and 5 feet high with a tower at the top, but walled up on all the sides with stone slabs without any opening whatever. One new inscription was copied at each of the villages Jinnēhalli and Kabbālu; two were copied at Hālmattigaṭṭa, three at Kaṇṭirāyapura and four at Sāṇēhalli.

26. While at Sravan Belgola I very much wished to examine the manuscripts in the library of the *maṭha* and also in two or three private libraries. But the work in connection with the numerous inscriptions of the place was so heavy that I could hardly spare time for any other work. The Pandits and myself were almost incessantly at work both in the morning and in the afternoon, while the peons were fully occupied in taking impressions of all the newly discovered inscriptions and of a good number of the old ones also. However, seeing the name of *Karṇāṭaka-Sābdānuśāsana* in the list of manuscripts in the *maṭha*, I went there for a few minutes, and, after a great deal of persuasion, prevailed upon the Svāmi to let me have a look at it. The manuscript contained the *vṛtti* only and not the learned commentary styled *Manjarīmakaranda*. Still, in the belief that it might be of some use in connection with the revised edition of the *Karṇāṭaka-Sābdānuśāsana* which I am carrying through the press, I borrowed it of the Svāmi. The only other manuscript that I had time to examine was *Harivamśa* by Jinasēna, a Jaina author who flourished in the 8th century. I also spent a few minutes in examining two or three manuscripts in one Siddappa's house.

27. During my halt at Sravan Belgola, an elderly gentleman, Mr. James Bruyn Andrews by name, who came in a motor car on a visit to the place, called to see me. Mr. Rice had written to me from England that this gentleman was interested in archaeological and philosophical subjects and that he would be going to Southern India to see, among other places, Halebid and Sravan Belgola. He had also requested me to give the gentleman any help that he might require. It appears Mr. Andrews made enquiries about me at Bangalore, and, on learning that I had gone on tour to Sravan Belgola, came there to see the place under my guidance. I took him up to both the hills and showed him everything worth seeing. He was very much pleased with all that he saw and left the place with Mr. Oakley who had accompanied him from Bangalore. This was on the 11th of March. I returned to Bangalore on the 13th.

28. On the 20th of May I made a tour to Channapatna Taluk in order to examine *in situ* the numerous Tamil inscriptions of the Taluk, especially those at Dodda Malur, Chikka Malur, Kudalur and Malurpatna, the printed copies of many of which were found to be far from satisfactory. At Dodda Malur I inspected the Apramēya, Kailāsēvara and Rāma temples. The first is a large temple in the Dravidian style of architecture with a lofty *gōpura*. The second is in ruins. Both contain a good number of Tamil inscriptions, mostly of the Chola period. The portions known as *nāvaranga* appear to have been renovated at some time in both the temples; and it is to be deeply regretted that at that time the inscribed stones were in many cases displaced, altered or cut as the masons thought fit. In some cases the inscribed stones are built into the wall upside down and in others they are thrown away being replaced by inscribed stones from some other temple in ruins. These vagaries have contributed to render the task of decipherment extremely difficult. Further, with the laudable object of giving more light and air to temples, which are generally dark and ill-ventilated, new doorways and windows have of late been set up in the walls. But in doing so the middle portion of many important inscriptions has been unknowingly cut out leaving only a few letters on the sides to tell the sad tale of their former existence. A great service would be done to archæology if a circular is issued by Government to the effect that no temple or other monument in which there are inscriptions should be dismantled, renovated or altered without giving previous intimation to the Archæological Department. This precaution will tend to preserve many epigraphical records from undeserved mutilation or destruction. The remarks made above in connection with the Apramēya and Kailāsēvara temples also apply more or less to the temples at Chikka Malur, Kudalur and Malurpatna. Several new inscriptions were discovered in the Apramēya and Kailāsēvara temples, and, with much labour and patience, several fragmentary inscriptions were pieced together. The two new inscriptions found on the west outer wall of the *garbhagṛiha* in the latter temple have become almost illegible owing to the exfoliation of the stones on which they are engraved. A few Kannada inscriptions were also discovered in the Apramēya temple. At Chikka Malur the Krishna, Kallēs'vara and Arkēs'vara temples were examined and a number of new Tamil inscriptions copied: six in the first temple and ten in the second. A Tamil inscription was also discovered near the Malur bridge and another

near the same bridge in a cocoanut garden to the north of the road. I then inspected the Lakshmiramāṇa, Nilakanṭhēśvara, Sugrīva, Virabhadra, Anjanēya and Varadarāja temples at Channapatna and discovered a new inscription at the pond known as *Ānekoḷa*.

29. On finishing my work in Malur, I left for Bêvur and inspected on the way Bairāpatna, Dyāvarhalli and Mankunda. At Bêvur the Anjanēya and Arkēśvara temples were examined and a new inscription copied in the former temple. Seven new inscriptions were found in the tank — 3 on the three sluices, 2 on both sides of a stone in the bed of the tank, 1 on a projecting stone in the south and the last, a fragmentary Tamil inscription, on one of the steps in the south. The Timmappa and Rāmēśvara hills near the village were next inspected. There is a large temple, dedicated to Viṣṇu, on the former hill. Two new inscriptions were found on the rock to the north of the temple. The two old Jaina inscriptions, Nos. 69 and 70 of Channapatna Taluk, are also engraved on the same rock, the characters being exactly similar to those of the early epitaphs at Sravan Belgola. The existence of these inscriptions here leads one to suppose that the place was once a Jaina settlement. No. 69 deserves to be protected from injury, being perhaps the oldest lithic record in the Bangalore District. Of the villages in the neighbourhood, I inspected Muppasandraddi, Ammahallidoddi, both *bēchirakh* villages, Bairanāikanhalli, Kelgere and Hāroḷallidoddi, and found some new inscriptions: one at the first village, two at the second and one at the last. On my way back to Chikka Malur a new inscription was discovered on the sluice of the tank at Mogenhalli.

30. On my return to Chikka Malur, I inspected Belakere, Mārchanhalli, Tippur, Mādanāikanhalli and the Kurupigere hill. One new inscription was copied at each of the first three villages and four at the fourth. The place next visited was Kudalur. On the way a new inscription was found on the north wall of the Chellamma temple to the west of the Kudalur tank. This is only a fragment, the stone having been brought from some other place and built into the wall. At Kudalur the Rāma and the ruined Mangalēśvara temples were examined and an old Kannada inscription was found in each. There were also discovered in the Rāma temple 5 Tamil inscriptions of the Hoysala period. The Mangalēśvara temple had once a number of Tamil inscriptions on its basement and impressions of a few of these are available in the Office. Now, however, there is not a single inscribed stone in the temple except the one containing an old Kannada inscription referred to above. It appears that the stones were allowed to be removed some years ago for building a pond and for some other purposes. This is much to be regretted. This pond is at a distance of a few yards from the temple. Many of its steps consist of disconnected inscribed stones taken not only from this temple but also from others of which no trace is now left. Thus we have a number of fragments of several inscriptions which it is not easy to put together. After a very careful examination of all the fragments, I have, at considerable labour, pieced together a few of them. I then visited Honganur, Hoḍakehosalli and Chakkere. At the first village the Gōpālakrishṇa, Kṣvara, Lakṣmīdēvi, Anjanēya and Saptamātrikā temples were examined as well as two more which were in ruins. Three new Kannada inscriptions were copied at the first temple and one at the third. The place next visited was Malūpatna, a village containing a number of Tamil inscriptions of the Chōla period. It appears to have been a place of considerable importance in the 10th and the 11th centuries. Here are also a few old Kannada inscriptions of the 10th century. The Varadarāja, Nārāyaṇa, Arkēśvara, Chaudēśvari and Durgāparamēśvari temples were examined and several new inscriptions in Kannada and Tamil discovered. The Nārāyaṇa temple is a small building, but its outer walls are fully covered with Tamil inscriptions from top to base. A few of these are printed. Four new Tamil inscriptions were discovered as also a Kannada one on the *balipīṭha* in front. The god was set up in 1007 A. D. during the reign of the Chōla king Rājarāja. Two inscriptions, one in Tamil and the other in Kannada were found in each of the Arkēśvara and Chaudēśvari temples, and a Tamil fragmentary inscription in front of the Durgāparamēśvari temple. In a heap of stones lying near the *Chāvadi* of the village were discovered three stones inscribed in Tamil letters, recording grants to a Kailāśēśvara temple at Kudalur which is no longer in existence. Two more Kannada inscriptions were also discovered in the

village: one near Huchchavîraiya's house and the other, a *mâstikal*, to the north-east of the village. I returned to Bangalore on June 9.

31. Further discoveries of the year under report were 10 inscriptions in Mysore: 6 in the Lakshmirāmapasvāmi temple, 3 in the Triṇayanēśvaraśvāmi temple and 1 in the Prasannavenkaṭaramaṇa Svāmi temple; and 4 in Bangalore: 2 in Mallēsvaram, 1 near the Race-Course and 1 near the Jakkaraya tank. There were also discovered two inscriptions in the Bangalore Museum—one on a palm leaf and the other in Burmese characters on a Burmese bell. A photo of the latter was sent to Mr. Taw Sein Ko, Archæological Superintendent of Burma, who has very kindly deciphered it for me.

32. A number of new copper plate inscriptions was also obtained during the year. They are six in number, relating to the Chālukya, Hoysala, Vijayanagar and Mysore dynasties and ranging in point of time from the 8th century to the close of the 17th. A few details about them are given below:—

| Taluk | Village | Owner | Number of plates |
|-------------------------------------|-----------------|----------------------------|------------------|
| 1. Chincholi (Nizam's Dominions) | Ainūli | Police Patel Basavanta Rao | 5 |
| 2. Bangalore | Bangalore | The Secretariat (photos) | 3 |
| 3. Krishnarajapete | Santēbāchahalli | Patel Subba Pandit | 3 |
| 4. Mulbagal | Mulbagal | S'ripādarāya-maṭha | 1 |
| 5. Mysore | Mysore | The Palace | 3 |
| 6. Chamarajanagar | Chamarajanagar | Vidvan Tirunarana Iyengar | 3 |

33. Altogether the number of new inscriptions discovered during the year was 525, of which 370 were in the Hassan District, 112 in the Bangalore District, 25 in the Chitaldrug District and 1 in the Kolar District. According to the characters in which they are inscribed, 81 are in Tamil, 43 in Nagari, 15 in Gujarati, 2 in Persian, 1 each in Telugu, Malayalam and Burmese, and the rest in Kannada. In almost every village that was visited the printed inscriptions were checked by a careful comparison with the originals. Complete and accurate copies have thus been procured of a large number of inscriptions printed in the Hassan, Bangalore and Chitaldrug volumes.

34. In November last a number of photographs of inscriptions which had been mixed up with papers in the Vernacular records of the Secretariat were sent to me for decipherment. On examination the photographs were found to represent 19 inscriptions in all, 12 on stone and 7 on copper plates, of which 17 are already printed in the Hassan volume. The remaining two inscriptions, one on stone and the other on copper plates, were new. The former was too much effaced to make anything out of it. A transcript and an English translation of the latter were sent to Government as desired.

35. It is interesting to note that Padmaraja Pandit, the Jaina Pandit of my Office, who made a tour to Northern India last year, discovered a Kannada inscription in such a far-off and unlikely place as Bhavanagar in Kathiavar. It is engraved on the pedestal of the image of Chandranātha on the upper floor of the Jaina temple in the Humā street near the Gogo gate, and is dated in 1541 A.D. It records that the image was caused to be made by one Sōvṇa Nāyaka, who was the servant of a minister of Krishna-Deva-Rāya of Vijayanagar. Padmaraja Pandit has also brought a list, together with a few extracts from some, of the Jaina manuscripts found in the Jaina temple located in Set Manikchand Panachand's house in Bombay. One of these manuscripts, named *Lōharibhāga*, is very valuable as it enables us to determine the period of the Pallava king Simhavarma.

36. In the month of May 53 gold coins were received from the Secretariat for examination. They were examined and found to consist of Vijayanagar coins of Krishna-Deva-Raya and Ikkeri coins of Sadāsiva-Nāyaka. A report on them was submitted to Government.

37. The manuscript of Sivananjegauda's *Haṭṭibidū-purāṭanacharite*, which was sent by the Muzrai Secretary with a request that necessary corrections and alterations might be made in it, was corrected and sent to the press. The work is now being carried through the press.

38. In connection with the revised edition of the Sravan Belgola volume, the Kannada texts were revised by a careful comparison with the originals; and the

numerous inscriptions lately discovered in and around Sravan Belgola are being copied and got ready for the press.

39. The printing of the revised edition of the *Karnataka-S'abdānuśāsa* has made very slow progress owing chiefly to the delay in the press. The progress was even slower than in the year previous, only 32 pages having been printed during the year under report.

40. The General and Revenue Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja sent a number of Kannada books for review. These books, about 35 in number, were reviewed and opinion sent.

41. The work in connection with the preparation of a General Index to the volumes of the *Epigraphia Carnatica* has made good progress. All the volumes have been indexed and the slips, about 125,000 in number, are being arranged alphabetically.

42. The Photographer and Draughtsman took photographs of several copper plates and stone inscriptions and prepared fac-similes of them. He also prepared a few plates for illustrating the revised edition of the Sravan Belgola volume. Transfer copies of the Exhibition certificate for 1908 were prepared by him and the printing of the certificates supervised. He accompanied me on tour to the Hassan and Chitaldrug Districts and took photographs of many buildings and articles of archaeological interest. He also took a number of pencil sketches of the temples at Arsikere, Haranhalli and Koramangala for the architectural portfolio, and made some corrections in the former plates by a close comparison with the originals.

The Architectural Draughtsman prepared a few drawings for illustrating the revised edition of the Sravan Belgola volume and made sketches of some articles of archaeological interest. He also traced a few plates illustrating the Kēdārēśvara temple at Halebid.

43. In November last His Highness the Maharaja was pleased to inspect the antiquities discovered at Chitaldrug. They were also inspected by Dr. Smeeth, Messrs. Maconochie, Wetherell, K. P. Puttanna Chetti, H. V. Nanjundayya, H. J. Bhabha and Professor M. Rangacharyar of Madras.

PART II.—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

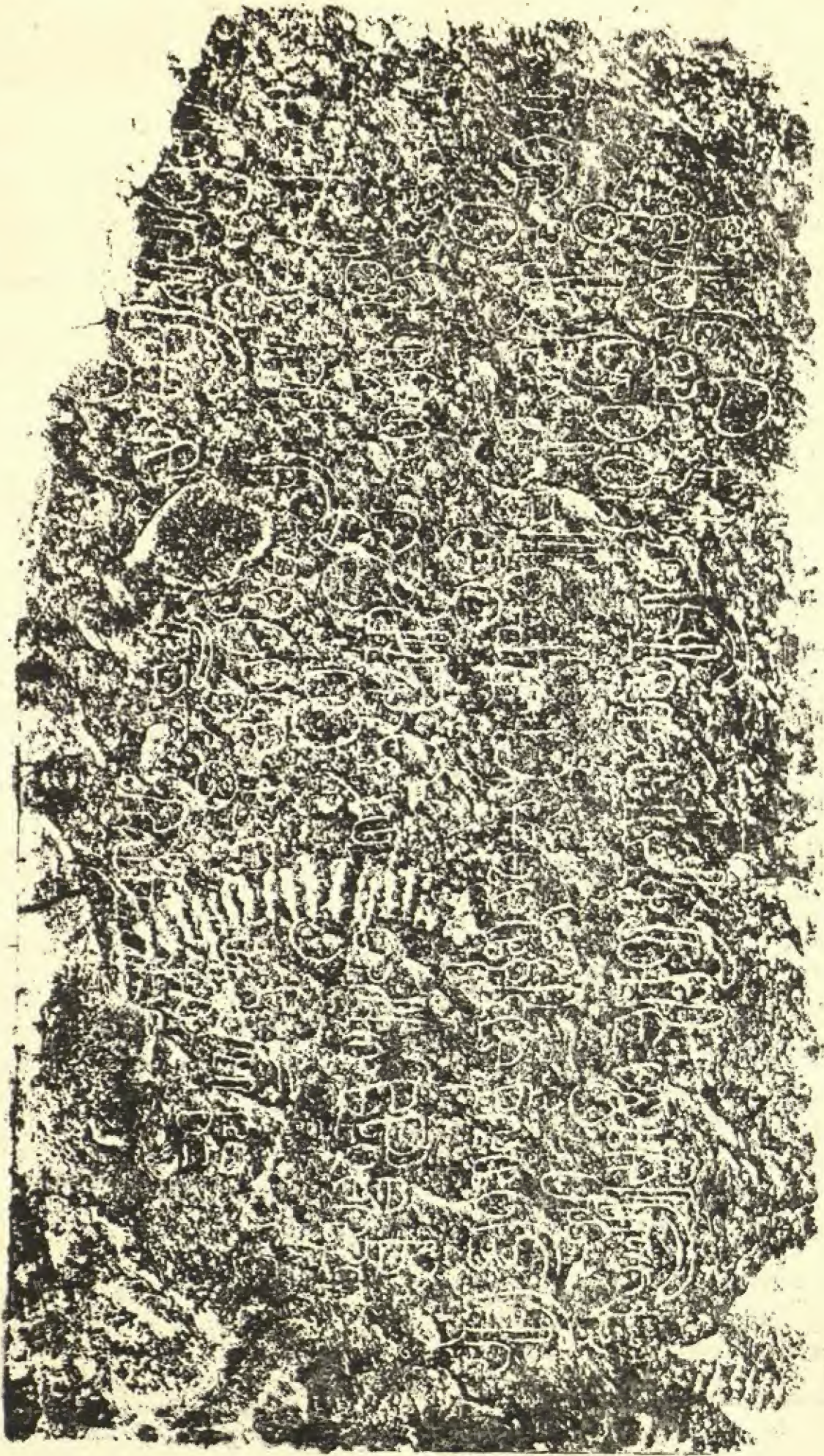
1. EPIGRAPHY.

44. A large number of the inscriptions discovered during the year under report can be assigned to specific dynasties such as the Chalukyas, Gangas, Cholas, Hoysalas, Vijayanagar and Mysore. There are also a few records relating to the Śēvūṇas, Mahrattas and the Nuggihalli and Ikkeri chiefs. Among the discoveries of the year, the old epitaphs at Sravan Belgola deserve special mention as also a few records of the 9th and 10th centuries, relating to the Gangas and their feudatories, found at Bevir, Kudalur and Sravan Belgola. Among the copper plates, those of the Chalukya king Kīrtivarma II are of some historical importance, while those of Nārasimha III and Chikka-Dēva-Rāya supply some items of interesting information.

45. Before passing in review the inscriptions in chronological order according to the dynasties to which they belong, a few words may be said here about the epitaphs referred to above, being the oldest of the records found during the year. Many of these must be of the same period as the one known as the Bhadrabahu inscription (Sravan Belgola No. 1), since the characters are exactly similar. Opinions have differed as to the period of this inscription, some assigning it to the 5th century, others bringing it down to the middle of the 8th. Most of the epitaphs now discovered give, like the printed ones, the names of some Jaina gurus who expired by the rite of *sollēkhana*, but, in the absence of any reference or allusion to contemporary events, they do not afford us any help in fixing the period, inasmuch as the same names were borne by men who lived at periods separated by very long intervals. The epitaph, given in the accompanying plate (Plate I), is therefore of exceptional value as it gives a clue to its period by naming a contemporary king. It is engraved above Sravan Belgola No. 9 and consists of five Sanskrit *anushṭubh* *ślōkas* in five lines. The letters at the beginning of the first two lines are worn out.

EPITAPH OF ARISHṬANĒMI
ŚRAVAṆA BEḤGOḶA

PL. I



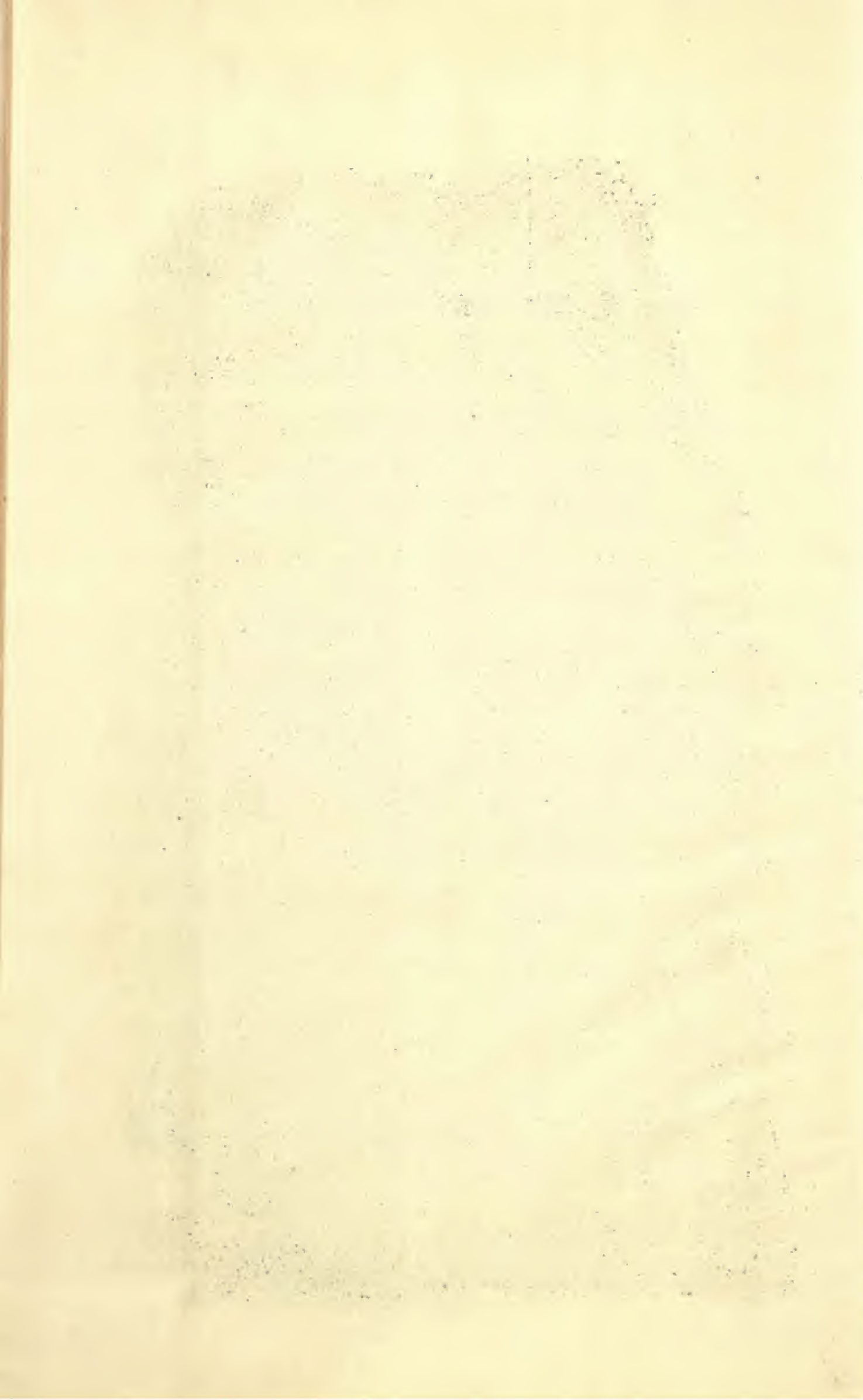


PLATE I.

EPITAPH OF ARISHTANEMI.

S'ravana Belgola.

.....kshinân patih âchâryya...srîmân śishyânêka-parigrahaḥ
lâsasya nirvvânâ...jani chalâchala-viśēshasya guṇair dēvî cha Kampitâ ḥ
 dîpair ddbûpâis cha gandhaiś cha śâkarôd adhim âdarât tatra Dîḍika-
 râjô'pi sâkshî sannihitô'bhavat ḥ
 parittyajya gaṇam sarvvaṇ châtur-vvarṇṇa-viśēshitam âhârâdi śarîram cha
 Kâṭavappa-girâv iha ḥ
 âchâryyô'rishtanêmiśaḥ śukla-dbyânôru-vâraṇam samâruhya gatas siddhim
 Siddha-Vidyâdharârebhitāḥ ḥ

PLATE II.

AINULI PLATES OF KÎRTIVARMA II. 749 A. D.

(Fourth plate.)

- (IV. a) 1. nârṇavê śarad-amala-śâśadhara-viśada-yaśô-râśimayam jaya-stambham a-
 2. tishṭhîpad Vikramâditya-satyâśraya-śrî-prithuvî-yallabha-mahâ-râjâdhi-
 râja-
 3. paramêśvara-bhaṭṭâarakasya priya-sûnuḥ bâlyê suśikshita-śâstra-śâstraś
 śatru-
 4. shaḍvargga-nigraha-para-sva-gu a-kalâpânandita-hṛdayêna pitrâ samârô-
 5. pita-yauvarâjyaḥ prakṛity-amitrasya Pallavasya samûlônmulânâ-
 6. ya kṛita-matir ati-tvarayâ Tuṇḍâka-vishayam prâpyâbhimukhâga-
 7. tan Nandipôta-varmâbhîdhânām Pallavam samantatô vibhûya bhagna-
 śaktim kri-
 8. tvâ prabhûta-matta-mataṅgaja-mânikyâ-suvarṇa- kôṭir âdâya pitrê
 9. samarpṭitavân êvam ittham kramêṇa samarpita-sârvvabhâuma-padaḥ
 pratâ-
 10. pânurâgâvanata-samasta-sâmantha-makuta-mâlâ-rajah-puñja-piñ-
- (IV. b) 11. jarita-charaṇa-sarasirhaḥ Kîrtti-varmma-satyâśraya-śrî-prithuvî-vallabha
 mahârâjâ-
 12. dhirâja-paramêśvara-bhaṭṭâarakas sarvvân êvam âjñâpayati viditam astu
 vâ'smâbhir ê-
 13. ka-saptaty-uttara-shaṭ-chhatêshu S'aka-varshêshv atîtêshu pravardha-
 mâna-vijaya-râjya-samvatsa-
 14. rê chaturthê varittamânê Bhaimarathî-nadi-pâschimê tîrê Nelavodige-
 nâma-grâmam adhi-
 15. vasati vijaya-skandhâvârê A'shâdha-śuddhâshṭamyâm śrî-Sêndraka-kula-
 tilakâ-
 16. yamâna-śrî-Nâgaśakti-vijñapanayâ A'gastya-sagôtrâya Bâla-śarmma-
 17. ṇaḥ pautrâya Ajja-śarmmaṇaḥ putrâya Bhava-śarmmaṇê Kâ'yapa-
 gôtrâya Mâ-
 18. da-svâminah pautrâya Sôma-svâminah putrâya Sabba-svâminê cha
 Karivode-vi-
 19. shaya-Tûmbu-varavu-pûrvva-taṭê Vâri-Vojetûmbu-nâma-grâmayôr
 mmadhyê Kâravanda-
 20. r-nâma-grâmaḥ Bhava-śarmmaṇê dvau bhâgau Sabba-svâminê êka-
 bhâgam kri-

PLATE III.

OLD INSCRIPTIONS AT S'RAVANA BELGOLA (1-5) AND AT KUDALUR (6.)

1

śrī-Pushpaṇḍi-nisidhige

2

Baladēvāchāryyara pāṅggamaṇa

3

S' rīdharan

4

śrī-kavi-Ratna

5

śrī-Chāmuṇḍa-Rājaṃ māḍisidaṃ

6

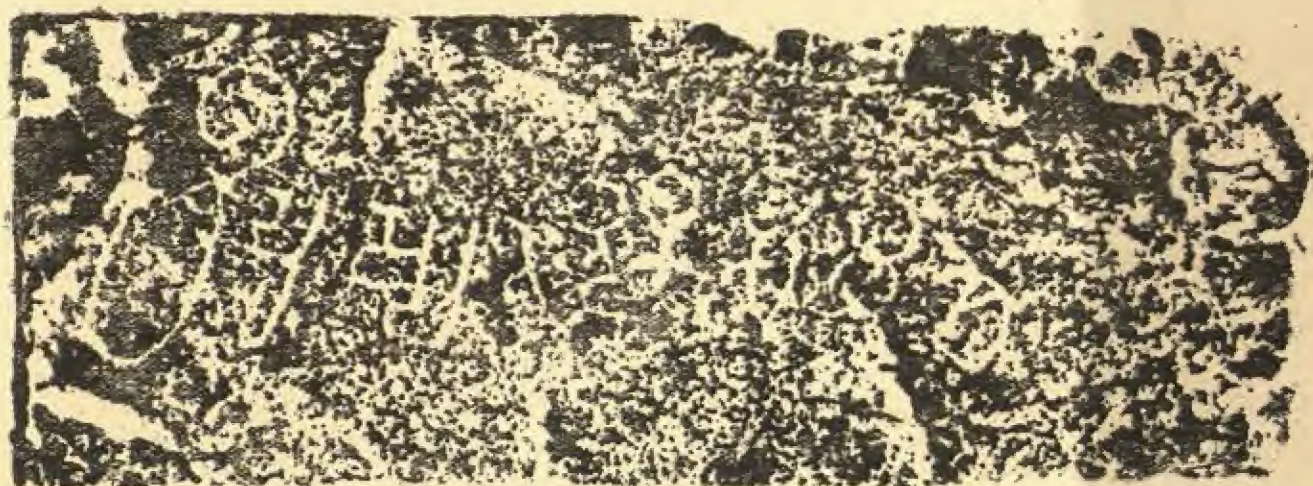
S'riyamman tōreya tādīya tōṇṭado-
l tamma bhāgamam dēvarge koṭṭar
Ayyappa Rāṇada pakkada tōṇṭamam
koṇḍu tōreya tādīya tamma bhāgada
tōṇṭamam Mōḍana-basadiḡe koṭṭar
Raṇapāk-arasar āle koṇḍu koṭṭar

749 A.D.

(FOURTH PLATE)

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 श्रीमद्भगवद्गीतायां अर्जुनसंवादे अष्टमोऽध्यायः ॥
 अथ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सवः मामकाः पाण्डवाश्चैव ॥ तत्रैव त्रैविध्यं
 कुरुते युधि ॥ १ ॥



1



2



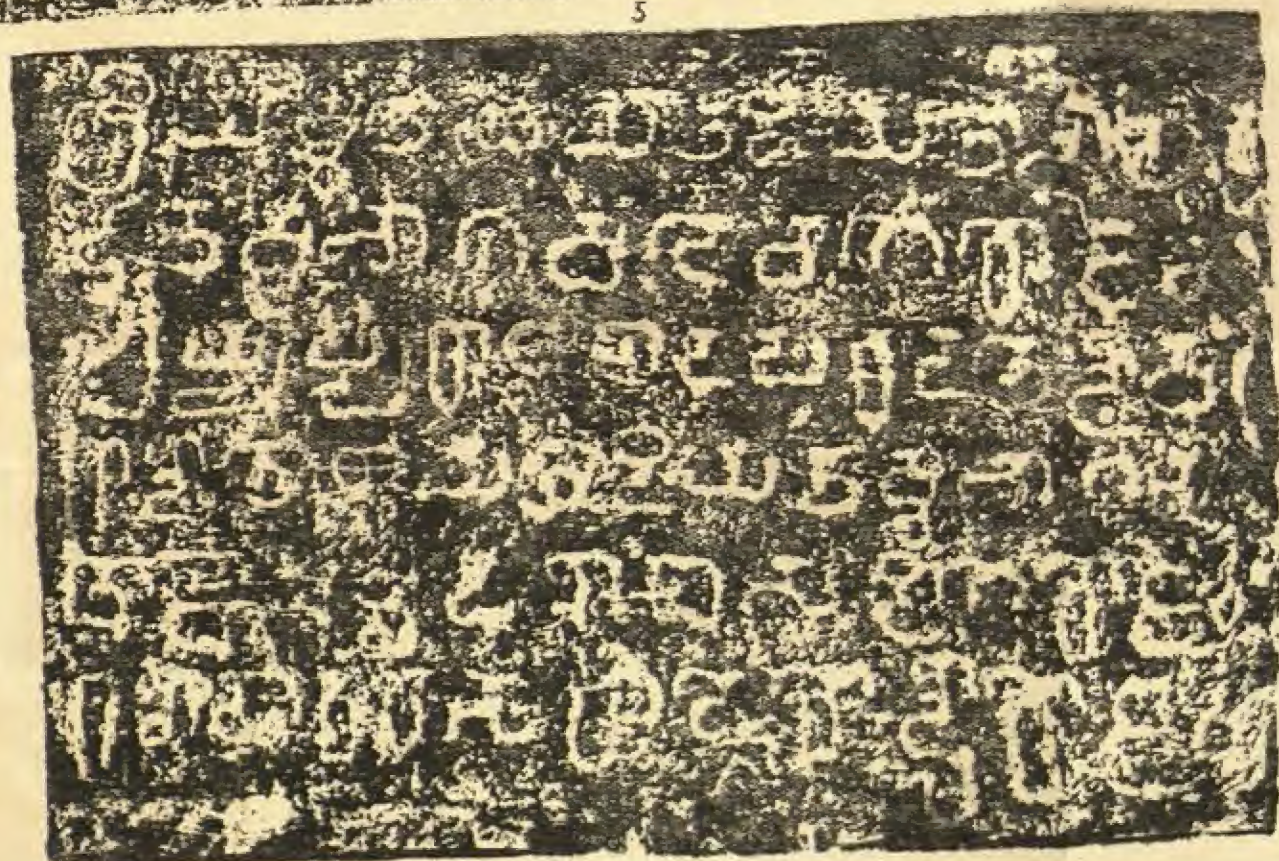
3



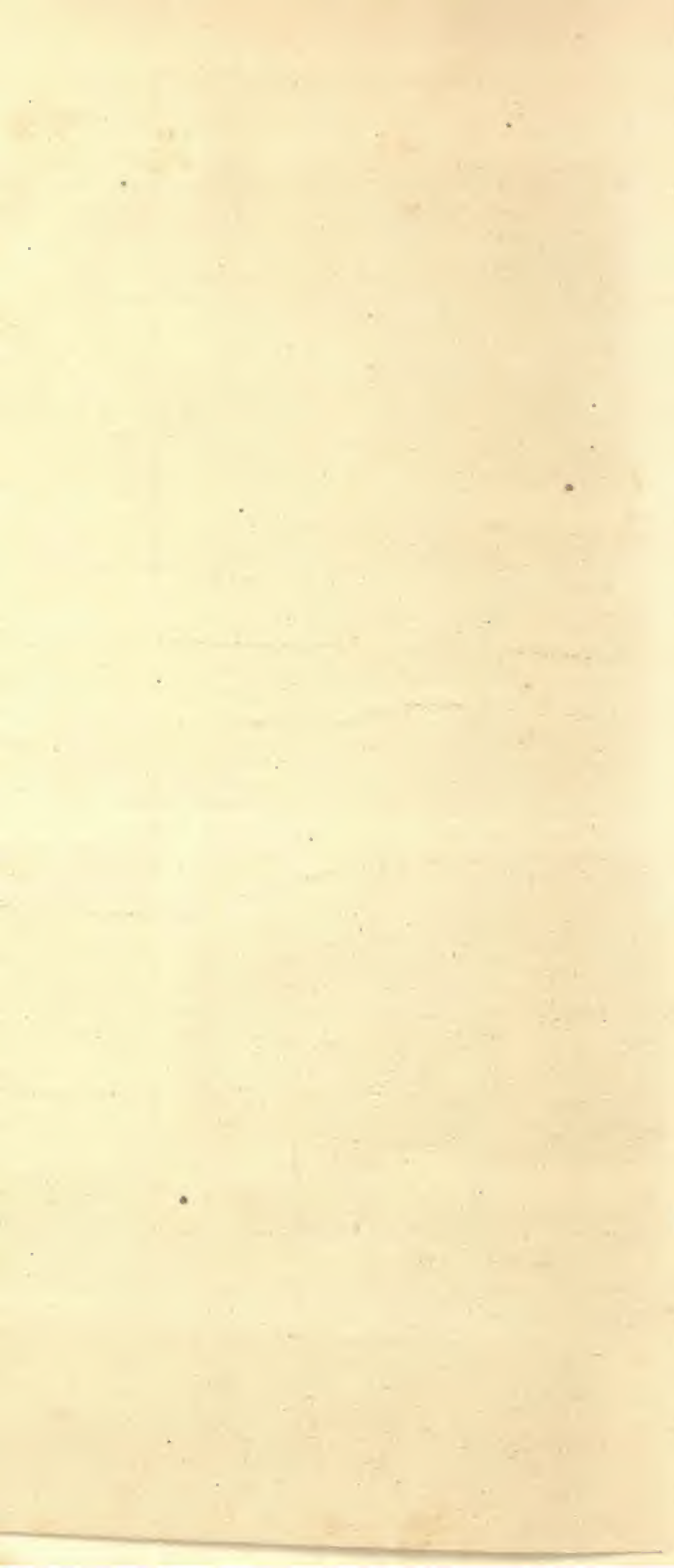
4



5



6



It appears to begin with a statement, like Sravan Belgola No. 1, that an *āchārya* no doubt the same mentioned further on, came to the south with a large number of disciples; and then proceeds to say that an *āchārya* named Arishtanēmi attained *nirvāṇa* on the Kaṭavapra hill and that even king Diṇḍika was there as a witness (*latra Diṇḍika-rājō'pi sākshī sannihitō bhavat*). A lady named? Kampitā, probably queen of Diṇḍika, is also mentioned as doing honor to the *āchārya*. There is also another inscription above this on the same rock recording the same event in Kannada but without the mention of the king. Now, who may this Diṇḍika be? In the Tamil chronicle *Kongudēsarājākkaṭa* a Chēra king Diṇḍikara or Diṇḍikāra is mentioned (*Indian Antiquary*, I 366) as having succeeded Madhava III (Sewell's *Antiquities*, II 190-1). His period according to the chronicle would be the early part of the 5th century. Can he be the Diṇḍika of the epitaph? This identification may perhaps be objected to on the score that the chronicle is not a trustworthy record, since no such name occurs in any hitherto known Ganga inscription. In the Udayēndīram plates of Prithivīpati II (*South Indian Inscriptions*, II. 381), Iriga, one of the sons of a king Diṇḍi (*Diṇḍikōjēriṅga*) is said to have been saved (verse 16) by Prithivīpati I from the Rāshtrakūṭa king Amōghavarsha I. The period of this Diṇḍi would be about 800 A.D. We may perhaps provisionally identify the Diṇḍika of the epitaph with this Diṇḍi, though it is open to doubt whether the period of the latter is not for paleographical reasons too modern for the inscription and whether Diṇḍi was a king at all as interpreted by Dr. Hultzsch, seeing that it is very uncommon to use a Tamil word (such as *kō*, i. e., king) right in the middle of a Sanskrit compound, while the Diṇḍika of the epitaph appears to have been a well-known contemporary king.

46. The following are some of the names found in the other epitaphs copied during the year:—Sarvajña-bhaṭṭāraka of Vēgūr; Guṇadēvasūri, who did penance for 12 years; Māsēna; Sarbaṇandi and Basudēva; Vṛishabhanandi's disciple (name not given); Mahādēvamuni; Baladēvāchārya; Pādmanandi; Pushpaṇandi; Viśōka-bhaṭṭāra of Kolattūr *saṅgha*; Indranandyāchārya; Rājñmatī-ganti; Pushpasēnāchārya of Navilūr *saṅgha*; S'rīdēvāchārya; Mēghanandi-muni of Navilūr *saṅgha*; Pātraṇandi-muni; and Guṇamati-avve of Navilūr *saṅgha*. Of these names, Baladēva also occurs in Sravan Belgola Nos. 7 and 15. If any of the above gurus and nuns can be correctly identified, the period of these epitaphs can be approximately settled. In one of these, a guru of Kaṭattūr is said to have lived a life of penance for 108 years; in another, a reference is made to the Seven-hundred, which may be compared with the last portion of Sravan Belgola No. 1; and in another, the name of the engraver is given as Pallavāchāri. It is worthy of notice that in one of the epitaphs (Plate III, No. 2), the Prākṛit form *pāṇḍgamana* for *prāṇōdgamana*, i. e., death, is used along with a Kannada genitive—Baladēvāchāryara.

47. A word may also be said here about the short inscriptions consisting of only the names of the pilgrims who visited the place. Some of these are inscribed in characters very similar to those of the epitaphs, others in later characters of the 9th and 10th centuries. A few of them are shown in Plate III. Among the names that occur may be mentioned S'rīdharan (No. 3), Sahadēva-māni, Vitarā i, S'rīmad-Akaṭanka-paṇḍitar, S'rī-kavi-Ratna (No. 4), S'rī-Chāvuṇḍayya, and Mālava-Amāvar. Of these, it is not improbable that Akaṭanka-paṇḍita is the celebrated Jaina guru of the 8th century who is said to have vanquished the Buddhists at Kāñchi; Kavi-Ratna, the well-known Kannada poet who received the title *Karichakravartī* from the Chālukya king Taila III and wrote the *Ajitapurāṇa* in 993 A.D.; and Chāvuṇḍayya, the renowned general Chāmuṇḍarāya who in about 980 A.D. set up the colossus on the larger hill and built a basti known as the Chāmuṇḍarāya-basti on the smaller hill.

THE CHALUKYAS

48. There are only two inscriptions of this dynasty. Two more are also given under this head as they refer to chiefs who apparently belonged to a minor branch of the Chalukya family. The most important of these records is the copper plate inscription of Kīrtivarma II (Plate II).

Kīrtivarma II.

49. The plates of Kīrtivarma II referred to above are five in number, each measuring $8\frac{1}{2}$ " by $4\frac{1}{2}$ ", the first and last plates being inscribed on the inner side only.

They have no raised rims. They are strung on a ring which is $4\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick and has its ends secured in the base of an elliptical seal measuring $1\frac{1}{2}$ " by $1\frac{1}{4}$ ". As the seal is worn out, the boar on it is not quite visible. The plates are in a good state of preservation, the characters being Haḷa-Kannada. They were in the possession of Patel Basavanta Rao of Ainūli, a village in the Chincholi Taluk of the Gulbarga District in the Nizam's Dominions, and were brought to me for inspection by Chincholi Venkannachar, a Pandit of my office.

50. The language of the inscription is Sanskrit throughout, and, with the exception of an invocatory verse at the beginning and three benedictive and imprecatory verses at the end, the whole is in prose. The geneology and the details about the various kings mostly correspond with those already known from the Vakkaleri and Kendur plates (Kolar 63, and *Epi. Ind.* IX. 200) of the same king. But instead of the passage beginning with *svakūla-cairīṇah* and ending with *bhagnasaktim kṛitā* (Vakkaleri grant, lines 54-56) which occurs in both the above grants in describing Kirtivarma's exploits, we have the one beginning with *prakṛity-amitrasya* and ending with *Pallavam* (*Ibid.*, lines 38-40) which occurs in them in describing the conquests of his father Vikramāditya II repeated with the addition of *samantatō'bhībhūya* (also found in the Kendur plates) *bhagnasaktim kṛitā*. Another important variation consists in the use of *samarpita* for *prāpta* before *sārvabhauma-padaḥ* (*Ibid.*, line 58). These plates are the earliest in point of time, being dated in the 4th year of the king's reign. So, we may suppose that the variations seen in the later records were introduced after the 4th year. The word *samarpita* has to be construed with *pitrē* that goes before; and this leads us to infer that it was Kirtivarma who procured the position of a universal sovereign for his father by inflicting a severe defeat on the Pallava king Nandipōtavarma, who had probably prepared himself for a second battle with his father. The word *ittham* used in the present grant before *kramēṇa* shows that this, namely, the defeat of Nandipōtavarma, was the means by which universal sovereignty was secured to his father.

51. The inscription records that on the eighth lunar day in the bright fortnight of the month Āshāḍha, in Śaka 671 expired, in the fourth year of his reign, when his victorious camp was at Nelavodige on the western bank of the river Bhaimarathī, Kirtivarma II, at the request of Nāgaśakti, an ornament of the Sēndraka race, granted to Bhavaśarma of the Āgastya-gōtra, son of Ajjaśarma and grandson of Bālaśarma, and to Sabbasvāmi of the Kāśyapa-gōtra, son of Sōmasvāmi and grandson of Mādasvāmi, the village named Kāravandar, situated between the villages Vāri and Voletūmbu on the eastern bank of Tūmbuvaravu in the Karivode-vishaya, in the proportion of two parts to Bhavaśarma and one part to Sabbasvāmi. An additional grant of 300 *nivartanas* of land was also made to Bhavaśarma in Vanniyapālu, situated to the north of the boundary..... of the village named Arapunuse and to the west of the cascade or pool named Arkavallār, in the south-east of the village named Karivode. The grant was written by the *Mahāsandhivigrahika* Dhanasjaya-Puṇyavallabha, the same person who wrote the later Kendur and Vakkaleri charters.

52. The date of the grant is thus 749 A.D.; and at that period we have a Sēndraka chief, Nāgaśakti, not hitherto known from other records. The date of the grant, however, does not agree with those of the two later grants. If Śaka 671 expired is the 4th year of Kirtivarma's reign, as stated in this inscription, Śaka 672 expired ought to be the 5th year, not the 6th as given in the Kendur plates; while Śaka 679 expired ought to be the 12th year, not the 11th as stated in the Vakkaleri plates.

Raṇapākarasa.

53. An inscription (Plate III, No. 6) on a stone brought from some other place and built into the wall of the kitchen in the Rāma temple at Kudalur, may belong to a minor branch of this dynasty. That this stone does not belong to the Rāma temple is clear from the fact that the inscription on it records a grant to some Jaina temple. It tells us that S'riyamma and Ayyappa granted, during the rule of Raṇapākarasa, portions of their gardens, situated on the bank of some river, to the Eastern *basadi* (or Jaina temple). It is not known who this Raṇapākarasa was. *Raṇnāga*, *raṇaparakrama* and *raṇarasika* were the titles of some of the early Chalukya kings, but not *raṇapāka*. There is, however, a Raṇapāra-Gāmūṇḍa

mentioned in Sravan Belgola No. 24. The epigraph is not dated; but, judging from its characters, it cannot be much later than about 800 A.D.

Goggi.

54. An inscription in old characters on the smaller hill at Sravan Belgola mentions a Goggi with the title *chugabhakshayachakravarti*. He may perhaps be identical with the Goggi of Chalukya lineage mentioned in Mysore 37, whose period is about 980 A.D.

To the same period may belong an inscription on a projecting stone in the south of the tank at Bevur, Channapatna Taluk. It is in old characters with the figure of a boar, the Chalukya crest, sculptured at the top. Its contents are merely the imprecatory verse *śradattam*, etc., with the name Bhuvanaśakti-bhaḷāra at the end. The latter may have been either the donor or the donee, and perhaps a member of the Kāḷāmukha sect.

Vikramāditya VI.

55. A worn out inscription on the Nāgarpade rock on the Jaṭingarāmēśvara hill, Molakalmuru Taluk, records some grant to the temple on the hill during the reign of the Chālukya king Vikramāditya VI.

THE GANGAS.

56. About half a dozen inscriptions copied during the year are assignable to the Ganga kings, and a few others to their feudatories or subordinates. A few more may be of the same period though they do not name the reigning king.

Rāchamalla II.

57. An inscription on a *virakal* at Kabbālu near Sravan Belgola appears to be the earliest of the Ganga records. It tells us that in the 15th year of the coronation of Satyavākya Permaṇḍi, one Bidichayta, son of Maṭṭiyara-Būvayya, fought and fell during a cattle raid. The king mentioned is probably Satyavākya Rāchamalla Permaṇḍi II who began to rule in 870 A.D., and the date of the record would be 884 A.D. The sculptures on this *virakal* are rather curious: a man is seen in the act of cutting off the head of another with a sword, the herd of cattle he rescued being also represented at his side.

58. Here may also be noticed an inscription, dated in 886 A.D., engraved on the middle sluice of the tank at Bevur, Channapatna Taluk. It informs us that the sluice was caused to be built by Śūleyabbe's daughter Divabbe of the glorious Sakaras, i.e. of the Sakara or Sagara lineage. Among the feudatories or subordinates of the Gangas were some who described themselves as of the Sagara race. For instance, Maṇalēra, who is mentioned as Būtuga's servant and *ankakāra* in Mandya 41, of 950 A.D., was of the Sagara lineage. Divabbe's inscription bears testimony to the antiquity of the tank at Bevur.

Ereganga.

59. A mutilated inscription on the doorway of the Iruve-Brahmadēva temple on the smaller hill at Sravan Belgola, contains references here and there to the Ganga kingdom and its prosperity. A certain minister Narasinga is mentioned, as also a great minister (no name given) of Ereganga. The son-in-law of this great minister was Nāgavarma, whose son Rāmadēva, described as an equal of Vatsarāja and Bhagadatta in renown and valour, expired by the rite of *sallēkhana*. The stone appears to have been set up by his wife. The Ereganga of this record is no doubt identical with the Ganga king Ereganga who issued the Gaṭṭavāḍi plates (*Epi. Car.* XII) in 904 A. D. The minister Narasinga may be his son. The names of both Ereganga and Narasinga are found in the list of Ganga kings given in the Sūḍi plates (*Epi. Ind.* VII, App. p. 24), which are supposed to be spurious.

60. The oldest inscription hitherto known on the larger hill at Sravan Belgola was No. 76, i.e., Chāmuṇḍa-Rāya's inscription to the right of the colossus. Two have now been discovered, inscribed in characters older than those of No. 76. As they appear to belong to this period, they may be considered here. They are on the rock to the north of the outer entrance and consist of only one line each. The first mentions a sculptor Bidigōja with the honorific prefix *śrīmat*; but the meaning of the rest of the epigraph is not quite clear. The second is in praise of a man called

Gundachakra-Jattuga. He is described as a son to other men's wives, a slave to kinsmen, a fierce cobra to slanderers, a Bhîma to liars and a warrior of his sister's husband (*bāvana bayta*). Though not historically important, these are interesting as the oldest records on the larger hill. Their period may be about 900 A.D.

Mârasimha.

61. A short inscription, mostly worn out, on the rock near the epitaph of Mârasimha on the smaller hill at Sravan Belgola, records the visit to the place of a servant of Nolambakulântaka, i.e., Mârasimha. Its date may be about 970 A.D.

62. A few more inscriptions, which are of about the same period, may also be noticed here. A fragmentary inscription on a stone brought from some other place and built into the north wall of the Chellamma temple to the west of the Kudalur tank, records a grant for the repair of the tank by some one (name gone) of the Sagara lineage, who was known as *Abhinava-Vikramāditya*. Another, on a stone built upside down into the wall of the ruined Mangalêśvara temple at Kudalur, records a grant of land by one Irugayya. A third, on a stone brought from some other place and built into the wall of the ruined Arkêśvara temple at Malurpatna, which seems to be a Jaina epitaph, appears to say that some one died meditating on the feet of Jinêndra. On the right side of the stone the name Châgiyabbarasi can be made out. She is perhaps the person who died, or the person who had the stone set up. Another inscription on the sluice of the tank at Mogenballi, Channapatna Taluk, records that the sluice was caused to be built by Parapalamalla, the *nâgarunda* of Beḍuvagâre. The person who wrote the record was Bhimmakara, the *sénabhôva* of Bevur.

Râchamalla III.

63. A short inscription on the rock near the epitaph of Râmadêva (para 59) on the smaller hill at Sravan Belgola, records the visit to the place of one Subhakarayya, who was the ? *jaṅgina-sénabhôva* of S'rîmad-Râchamalla-Dêva. This Râchamalla is probably identical with Satyavâkya Râchamalla III. The date of the record may be about 980 A. D.

64. Two short inscriptions (Plate III. No. 5) on both sides of the entrance to the Châmunḍarâya-basti on the smaller hill at Sravan Belgola, tell us that the temple was caused to be built by Châmunḍa-Râya. The characters are similar to those of the identical inscription, Sravan Belgola 76, engraved to the right of Gommatâ on the larger hill. Chamunda-Raya was the minister and general of Râchamalla III. It was he who set up the colossus on the larger hill. He was also a literary character, being the author of a Kannada work called Châmunḍarâyapurâṇa, an account mostly in prose of the 24 Tirthankaras, which he wrote in 978 A.D.

65. It may be mentioned here that a careful examination of No. 67, inscribed on the pedestal of the image in the upper storey of Châmunḍarâya-basti, resulted in the discovery of the name of Châmunḍa-Raya's son. His name, Jinadêvana, is given at the beginning of the 4th *pâda* of the verse. There was no reason at all for the use of the two identical objects -- *Jinagrihamam* and *Jinabharanamam*—to the verb *mâḍisidam* in the verse.

66. The last of the records that has to be noticed under the Ganga dynasty is an important inscription on a stone in the bed of the Bevur tank. It is dated 985 A. D. Unfortunately, the right hand portion of the stone is broken. The inscription tells us that with the permission of Maṇalêra a grant was made by Pergaḍe S'aakayya and others for the repair of the tank. A subordinate of Maṇalêra, whose name is gone, is mentioned with a string of titles and epithets. He was of the Sagara lineage and of the Kamalaja (Brahma)-gôtra. The fire (*anala*) was his banner and Bhagavatî his crest. Among his titles may be mentioned *vira-Bhagîratha*, *uchâlita-Sagara*, *dhuraduttaranga*, *igira-bedanga*, *pati-mechche-gaṇḍa* and *parama-Mâhês'vara*. The record was written by Jayadêva, and Maṇalêra himself had the stone set up. This Maṇalêra is no doubt identical with the one mentioned in the Atakur inscription (Mandya 41) and in Mandya 45. From the similarity of Maṇalêra's titles given in the Atakur inscription to those of his subordinate in the present record, we may infer that the latter was a close relative of the former. In the inscription the village is called Bempur.

THE CHOLAS.

67. A number of inscriptions of the Chola period was copied at Dodda Malur, Kudalur, Malurpatna and Jinanâthapura near Sravan Belgola. A few of them are complete, but the majority are fragmentary owing to the inscribed stones having been displaced or removed when renovating portions of the temples at the above places. In a few instances inscribed stones brought from other places have been built into the walls of some of the above temples. All the records are in Tamil except one which is in Kannada.

Vijayâlaya.

68. A fragmentary inscription on one of the western steps of the pond at Kudalur mentions the Chola king Vijayâlaya. It consists of only one line without either beginning or end, and seems to tell us as far as it goes that Vijayâlaya had long arms and sword worthy of ? Pattanippâra-nâdan and resided at the city of Kôdal. As these statements are not found in the historical introductions of the inscriptions of other Chola kings, we may perhaps suppose that this is an inscription of his, though the fragmentary nature of the record prevents us from drawing definite conclusions in the matter. Vijayâlaya was the grandfather of Parântaka I, who came to the throne in 907 A.D. If the fragment is really of Vijayâlaya's time, its period would be about 870 A.D. It would thus be the earliest Chola inscription in the Province, the earliest hitherto known being Mulbagal 203, of 935, dated in the 29th year of the reign of Parântaka I.

Râjarâja I.

69. Two records of this king were copied on the south base of the Nârâyana temple at Malurpatna, Channapatna Taluk. One of them is dated in the 23rd year of the king's reign, i.e., in 1007 A.D., the year in which, according to the other inscriptions of the place, the god of the temple, named Jayangonda-S'ôla-Vinnagar-âlvâr after Râjarâja I, one of whose titles was Jayangonda-S'ôla, was set up. After the usual historical introduction, in which the king's conquests of Vengai-nâdu, Gangapâdi, Nulambapâdi, Tadigaivali, Kudamalai-nâdu, Kollam, Kalingam, Îlamandalam and the Irattapâdi Seven-and-a-half lakh country are mentioned, the epigraph proceeds to say that in the 23rd year of the reign of S'rî-Kôv-Irâjarâja-kêsaripanmar *alias* S'rî-Râjarâja-Dêvar, Ayyapolil-âtti and other citizens of Nigarili-S'ôlapuram, which was a portion of Mañalûr in Kilalai-nâdu of Gangapâdi, pledged themselves to supply certain quantities of rice, oil, vegetables, curds, ghee, etc., for the god of their city, Jayangonda-S'ôla-Vinnagar-âlvâr. In the other inscription, which also contains a similar historical introduction and is probably dated in the same regnal year, the members of the assembly of . . . chaturvêdimangalam, having assembled in the temple, made a grant for the god. This record is much worn out and incomplete. In the modern name of the village Mañalûr is a corruption of Mañalûr.

Râjendra-Chôla I.

70. Several inscriptions of this reign were copied at Malurpatna and Dodda Malur. They are mostly fragmentary and are dated in the 3rd, 13th, 18th and 19th years of the reign of the king. The inscription of the 13th year, which is engraved on the south base of the Apramêya temple at Dodda Malur, is pretty complete. The historical introduction gives a long list of the king's conquests, the places said to have been conquered being Idaiturai-nâdu, Vanavâsi, Kolippâkkai, Mannai-kkadakkam, Îlamandalam, Irattapâdi Seven-and-a-half lakh country, S'akkaragottam, Madurai-mandalam, Nâmanaiikkôpai, Pañjappalli, Mâsuni-dê'am, Ottavishayam, Kôsalai-nâdi, Tanḍabutti, Dakkaṇa-Lâdam, Vaṅgâla-dê'am, Uttira-Lâdam, Gangai, S'rî-Vijaiyam, Pannai, Malaiyûr, Mâyirudîngam, Ilangâsôbam, Mâ-pappâlam, Mēvilipangam, Valaippandûru, Takkôlam, Mâdamalingam, Nilâmuri-dê'am, Mâ-Nakkavâram and Kidâram. Then the record proceeds to say that in the 13th year (1024 A. D.) of the reign of Kô-Parakêsaripanmar *alias* Udaiyâr S'rî-Râjêndira-S'ôla-Dêvar, the members of the great assembly of Periya Mañavûr *alias* Râjêndrasimha-chaturvêdimangalam made a grant for the god Appiramêya-Vinnagar-âlvâr. Another inscription at the same place, dated in the 18th year (1029 A. D.), is important as it refers to a Ganga war (*Gangan kalahattil*) and to the burying of the temple ornaments and other articles at the time for safety.

71. Another record of the same king, also dated in the 18th year, was copied on the south base of the Kailâśvara temple at Dodda Malur. After the usual historical introduction, the epigraph records the grant of 130 *kuli* of land by Devanangaichchâui, wife of the Brahman Aiyan Nakkapâran of Vallippâkkam, of the Hârîta-gôtra, to provide for offerings of rice and perpetual lamps for the god. The grant was written by Munnûruva Karunâkara-âchâriyan, the same person that wrote Channapatna Nos. 88 and 88c. A fragmentary inscription on two stones lying to the north of the Narayana temple at Malurpatna, which is dated in the 3rd year (1014 A. D.), records a grant of land to the temple. A few other fragments on stones lying near the *Châvadi* at Malurpatna, which may also belong to this reign, record gifts of twilight lamps to the temple of Kailâsam-udaiya-Mahâdêvar at Kudalur *alias* Râjarâja-chaturvêdimangalam. No such temple now exists at Kudalur. A number of fragments copied at the Apramêya temple at Dodda Malur, recording various grants to the temple, may also be of this reign. One of them, on a stone built into the wall near the *garbha-griha*, records a grant, not to the Apramêya temple, but to a Siva temple called Râjêndrasimbêśvara, which is no longer in existence. A much worn out Kannada inscription on the outer doorway of the S'ântiśvara temple at Jinanâthapura near Sravan Belgola, which appears to be an epitaph, mentions a Chôla-Permaḍi and a Ganga camp. The reference is probably to a battle that took place between the Chôlas and the Gangas.

Chôla-Ganga.

72. An inscription on the west outer wall of the *garbha-griha* of the Kailâśvara temple at Dodda Malur, records a grant to the temple, during the rule of Udaiyâr śrî-S'ôla-Ganga-Dêvar, by the members of the great assembly of Râjêndrasimha-chaturvêdimangalam in Kîlalai-nâḍu. The inscription is mostly worn out and the regnal year is effaced altogether. A grant is also made by the same persons to the temple of Râjêndrasimha-iśvaram-udaiyâr, which is stated to be in their village. The Chôla-Ganga mentioned here as the ruler is apparently the eldest son of Kulôttuṅga I. He was perhaps the Chôla viceroy in Mysore before he was appointed as the ruler of Vengi in 1084 A. D. There was also among the Kalinga Gangas a Chôla-Ganga who was anointed king of Trikalanga in 1078 A. D. But it is not probable that he is referred to in this Tamil inscription. The date of the record may be about 1080 A. D.

THE HOYSALAS.

73. There are numerous records of the Hoysala period beginning in the reign of Vishnuvardhana and ending in the reign of Ballâla III, covering a period of nearly 200 years from 1117 to 1313 A. D. Though the reigning king is not named in some of these, there cannot be much doubt about the period to which they belong. The inscriptions will be considered in chronological order.

Vishnuvardhana.

74. There are six inscriptions of this reign. Of these, the one on the car-like structure in front of Têrina-basti on the smaller hill at Sravan Belgola, is perhaps the earliest, being dated in 1117 A. D. The car-like structure perhaps represents what the Jainas call a *mandara*. The inscription, which is throughout in verse, says that there were two royal merchants (*râja-kreshthigal*) named Poysala-setṭi and Nêmi-setṭi, who were the abodes of Jina-dharma, at the court of king Poysala; that their mothers, Mâchikabbe and S'antikabbe, who were devoted Jainas, caused a Jaina temple and a *mandara* to be built, took *diksha* from Bhânukîrti-muni and became famous in the Milasangha and Dêsigagaṇa; and that the two merchants, in honor of the occasion, caused special worship to be offered to Jina and arranged for the feeding of Jaina gurus. The temple built by the ladies is no doubt the Têrina-basti and the *mandara*, the car-like ornamental stone structure on which the inscription is engraved. Another inscription of Vishnuvardhana is engraved on a rock to the south-west of Jinanâthapura near Sravan Belgola. It is mostly worn out. From it we learn that the king's senior *dandanâyaka*, *svâmi-drôha-gharaṭṭa* Gangapayya, made Jinanâthapura at Belgola *tirtha*. A grant also appears to have been made by him with the king's permission. It is curious that the inscription ends thus:—The arrow shot by Drôhagharatṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible. The

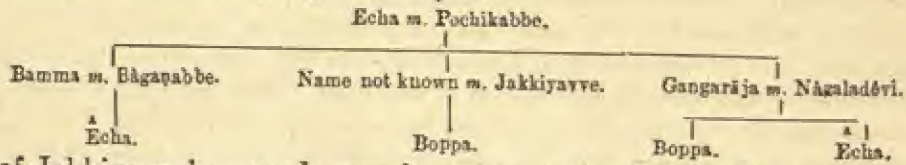
information that Gangarāja brought Jinanāthapura into existence is new. Though not dated, the record may be assigned to about 1117 A. D. Two more inscriptions of the same king, one in Tamil on one of the southern steps of the Bevr tank and the other in Kannada on a rock in Syed Saheb's backyard at Sravan Belgola, are fragmentary and give only the name of the king. The remaining two inscriptions are of some importance as they give an account of Gangarāja's exploits. One of them is on a stone to the west of Brahmadēva *mantapa* on the larger hill at Sravan Belgola and the other on a stone at Sāṇḥalli near the same village. Both of them are similar to Sravan Belgola No. 90 in their description of Gangarāja's greatness and his victory over the Chola feudatories. But the inscription at Sāṇḥalli, which is dated 1119 A. D., gives us the additional information that Gōvindavāḍi, which Gangarāja received from Vishṇuvardhana, was granted for the worship not only of Gommata but also of Pārśvadēva and Kukkuṭēśvara. In giving the boundaries of Gōvindavāḍi the villages Aruhanhalli, Bekka and Cha'ya are named. Consequently the village has to be sought for somewhere in the neighbourhood of Sravan Belgola and not in Chamrajnagar Taluk. It is of great antiquity seeing that its name is mentioned in the old inscription, Sravan Belgola No. 24. The grant was made after washing the feet of S'ubhachandra-siddhānti-dēva, guru of Gangarāja, in the presence of the *paṭṇāscāmi* Malli-setṭi, Gaṇḍanārāyaṇa-setṭi and others. The engraver was Gangāchāri, an ornament of titled sculptors.

75. Here may be mentioned an important correction made in Sravan Belgola No. 66. It was supposed on the strength of this inscription that Gangarāja's son had two names: Échana and Boppa. This supposition was based on an incorrect reading of the second half of the 2nd verse. The correct reading, however, is *Boppanāpara-nāmāṅka-chaityālayam*. This alters the meaning altogether. *Trailokyarañjanam* in the first verse is not to be taken as a mere epithet; it was the name given to the temple by Échana. And in the 2nd verse, which more or less repeats what is stated in the first, we are told that the temple had also another name, viz., *Boppana-chaityālaya*. Now we have to consider who this Échana was. He cannot be Gangarāja's elder brother's son, since he clearly describes himself as Gangarāja's son. We know only one son of Gangarāja whose name was Boppa. But in some inscriptions — (e.g., Sravan Belgola 144 and Channarayapatna 248) — he is mentioned as the eldest son (*agra-tanaya*) of Gangarāja, thus giving room for the legitimate inference that the latter had at least another son. I consider that the Échana of the present inscription is that other son, and that he built Boppana-chaityālaya in memory of his elder brother Boppa.

76. There are also a few other inscriptions which can be assigned to the reign of Vishṇuvardhana. Two inscriptions on the pedestals of Bāhubali and Bharatēśvara near the entrance known as Akhaṇḍa-bāgilu on the larger hill at Sravan Belgola, record that the images were set up by Bharatēśvara-daṇḍanāyaka, a lay disciple of Gaṇḍavimukta-saiddhānta-dēva of the Mūla-sangha, Dēśiya-gaṇa and Pustaka-gachchha. This fact is also mentioned in Sravan Belgola No. 115. As Gaṇḍavimukta was the guru of S'ubhachandra who died in 1123 A. D. (Sravan Belgola 43), the date of these records may be about 1115 A. D. Another inscription around the central ceiling panel in the *mantapa* in front of Gommata, tells us that to Arasāditya (or king Āditya) and Āchāmbike were born three sons, namely, Pamparāja, Hari-dēva and the chief of ministers Baladēvaṇṇa, who were ornaments of the Karpāṭaka-kula, uncles of Māchirāja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladēva. Though the record does not say so, we may infer that Baladēva got the ornamental panels made. It is not clear, however, who this Baladēva was. In Sravan Belgola 53 there is a Baladēva-daṇḍanāyaka praised at length; but he is quite different from the Baladēva of the present inscription as his parents were Nāgavarma and Chandikabbe. The date of the record may be about 1120 A. D.

77. Two inscriptions near Jakkikatte, Sravan Belgola, say that Jakkamavve, who was the elder brother's wife of *daṇḍanāyaka* Gangarāja, mother of *daṇḍanāyaka* Boppadēva and a lay disciple of S'ubhachandra-siddhānta-dēva of the Mūla-sangha, Dēśiya-gaṇa and Pustaka-gachchha, having observed the vow called *mōksha-tīlaka*, set up some god. She is also stated to have built the tank which is even now known as Jakkikatte after her. There is also an inscription in a ruined temple at Sāṇḥalli near Sravan Belgola, which records that the same lady, here called Jakki

yavve-danḍanāyakiti, built that temple and set up a god which, from an inscription on the pedestal of a broken image there, we learn, was Vrishabhasvāmi. Jakkiyavve is also mentioned in Sravan Belgola 43 as Gangarāja's elder brother's wife. In Sravan Belgola 144 and Channarayapatna 248, an elder brother of Gangarāja, Bamma-chamūpa, is mentioned with his wife Bāgaṇabbe and son Ēcha-danḍanātha. So, Jakkiyavve, mother of Boppa, was either another wife of Bamma or the wife of another elder brother of Gangarāja. The latter alternative is more probable as the word *pīyanna* (eldest brother) used in Sravan Belgola 144 in speaking of Bamma presupposes the existence of at least another elder brother of Gangarāja. From the epithet *danḍanāyakiti* applied to Jakkiyavve in the Sānēhalli inscription, we may conclude that this elder brother of Gangarāja was also a *danḍanāyaka*. We thus gather the following details about Gangarāja's family:—



The date of Jakkiyavve's records may be taken to be about 1120 A.D.

Nārasimha I.

78. A few records of this king's reign were copied at Gorur, Hassan Taluk, Kudalur and Sravan Belgola. One of them, dated about 1160, is engraved near the left foot of Gommata. It is similar to Sravan Belgola 80 in its contents and tells us that the great minister, senior *bhaṇḍāri*, Huḷlamayya received the village Savanēru from Biṭṭi-Dēva's son Pratāpa-Nārasimha-Dēva and granted it for Gommata. Two Tamil inscriptions in the Rama temple at Kudalur, dated 1162, record that during the rule over the earth of the possessor of all titles, *mahāmaṇḍalēśvara*, Tribhuvanamalla, capturer of Talaikkāḍu Kongu Nangili Koyārrūr Uchchangi Pānangal Vana-vaṣi Velikkirāmam and the Palasigai 12,000, Bujabala-Vīra-Ganga S'ri-Nāraṅga-Poyśala-Dēvar—the S'rikaraṇa-Pergaḍi Maṇimangalam-uḍaiyān Tonri-ālvān *alias* S'rivaishṇava-dāsan granted to the temple of Saṅkunarāma-pperumāl at Kudalur *alias* Rājarāja-chchaturvēdimangalam in Kīlalai-nāḍu of Rājendra-S'ōla-valanāḍu in Muḍigonḍa-S'ōla-maṇḍalam, certain lands in the village of Minukkangirai. The grant was engraved both on copper and stone. Among the names of some of the inhabitants of the village, Aḷagiyamaṇavaḷan and Ālavandān occur. The first is the name of the *utsava-vigraha* or copper image taken out in processions in the temple of Ranganātha at Srirangam and the second, of a great S'rivaishṇava teacher of the 10th century. Three inscriptions in the temple of Trikuṭēśvara at Gorur, which are dated in 1166 and are similar in contents, say that during the rule of Bhujabala Vīra-Ganga Nārasimha-Dēva, Surigeya-Vijayāditya-Heggaḍe set up the god Trikuṭalinga in Goravur *alias* S'ararudriyapura, and that the *mahājanas* of the place made a grant of Māvinakere to the temple. Gorur appears to have also had another name Vijayādityapura after Vijayāditya-Heggaḍe.

79. A few other inscriptions may also belong to the same reign. Of these, ten are engraved on the pedestals of the images in the cloisters around Gommata. They give the names of the images together with those of the men who set them up. Among the latter are Basavi-seṭṭi, Balleya-danḍanāyaka, Rāmi-seṭṭi and Bidiyama-seṭṭi, lay disciples of Nayakīrti-siddhānta-chakravartī of the Mūla-sangha, Dēsiyagaṇa, Pustaka-gachchha and Koṇḍakundānvaya; Anki-seṭṭi, Bhānudēva-heggaḍe and Mahādēva-seṭṭi of Kaḷale, lay disciples of Bālachandra-dēva, who was a disciple of the above Nayakīrti. Basavi-seṭṭi is also mentioned in Sravan Belgola 78 and 86. The date of these records is about 1170 A.D. A Tamil inscription of about the same period on a stone set up near the Malur bridge, records a grant of land to the temple of Gōpīnātha by the *mahājanas* of S'iriya Maḷavūr *alias* Rājendrasimha-chchaturvēdimangalam. S'iriya is the Tamil equivalent of the Kannada word *Chikka*; and Gōpīnātha is another name of the god Kṛishṇa in the temple at Chikka Malur.

Ballāḷa. II.

80. A large number of inscriptions, both in Tamil and Kannada, may be assigned to the reign of this king though his name is not referred to in them. Of these, the one engraved on the pedestal of the image in Akkana-basti records that Āchāmbā, a lay disciple of Bālachandra-muni, who was the chief disciple of Naya-

kīrti-siddhānta-chakravartī, and the wife of the minister Chandramauli, had the temple built. This fact is also mentioned in greater detail in Sravan Belgola 124. An inscription at Rāmēnhalli, Arkalgud Taluk, dated in 1213 A.D., informs us that one Rāmaiya, the S'rikaraṇa-heggaḍe of Koṅga-nāḍu, having built a town named Rāmapura and also a tank named Rāmasamudra, set up the god Rāmanātha and made a grant of land for the god. During the Hoysala period the Arkalgud Taluk and the adjacent parts were known as Kōṅga-nāḍu. Two inscriptions in the ruined Jaina temple at Arsikere tell us that the temple was known as Sahasrakūṭa-Jinālaya, and that S'āgarāṇḍi-bratī caused it to be built by Rēchi-daṇḍēsa. S'āgarāṇḍi was a disciple of S'ubhachandra-traividya, who was a disciple of Māghaṇḍi-siddhānta-dēva of Kollāpura. The building of the above temple is mentioned in Arsikere 77, of 1220. From it we learn that Rēcharasa had been the minister of the Kaḷachuryas and that he subsequently placed himself under the protection of Ballāḷa II. An account of him is given in Shikarpur 197 and other inscriptions. He had the distinctive title *Vasudhaikabāndhava*. An inscription on the pedestal of the image in the S'āntiśvara temple at Jinanāthapura near Sravan Belgola, says that he set up the god and gave over the charge of the temple to S'āgarāṇḍi, the same guru that is mentioned above. Another inscription at the same village, dated 1213 A.D., is engraved on a Jaina tomb. The latter is generally called a *samādhi-manṭapa*, but the word used in the inscription to denote it is *s'ilākūṭa*. It is in the form of a small *manṭapa* with a tower, but walled up with stone slabs on all sides without any opening. The epitaph begins with a verse in praise of Nēmichandra-paṇḍita-dēva of Belikumba, who is styled *mahāmūḍalāchārya* and *rājaguru*, and then proceeds to extol the merits of his disciple Bālachandra-dēva's son without giving his name. He expired by the rite of *sannyāsana*, and this *s'ilākūṭa* was built to his memory on the spot where his body was burnt. The epitaph concludes with the statement that a woman named Kālabbe, perhaps his wife, attained *svarga* through meditation. Two inscriptions on the rock near the outer entrance on the larger hill, one of which consists of a fine *kanda* verse, are rather curious as their object is merely to praise the sound of a certain Jinavarma's *kankhari*. The sound is said to produce fear in the wicked and pleasure in the good on entering their ears, just like thunder in the swan and the peacock. Jinavarma, who is said to be a *jōgi*, was, we are told, a lay disciple of Māpikya-dēva of Kolipāke. *Kankhari* is perhaps a musical instrument. According to Kittel, it is a wrist-ornament furnished with bells.

81. A number of Tamil inscriptions in the Kallēśvara and Krishna temples at Chikka Malur, recording gifts of pillars, beams, capitals, etc., may be of this period. It is noteworthy that a few of the donors were merchants of Mylapore near Madras. The following are the names of some of the donors:—Tiruvirunda-perumāl, Rāmānuja-dāsar, Varandarum-perumāl, Ponnambalakkūttar Vayirāṇan, Tiruchchirambalam-uḍaiyān and Pemmān Mapiyan. An inscription in the Rāma temple at Kudalur records a money grant of three *kachchāṇam* (i.e., *gadyāṇa*) by one Pērayiram-uḍaiyān for a perpetual lamp.

Nārasimha II.

82. A worn out inscription on a *virukal* near Devikere at Hassan, of about 1230 A.D., mentions Pratāpa-chakravartī Hoysala Nārasimha and the army of Vēnde. *Sōmēs'vara*.

83. Of the Tamil inscriptions of this reign, one in the Arkēśvara temple at Malurpatna, dated in 1247 A.D., records a grant for the god Arumolīśvaram-uḍaiyānāyanār of the temple by Nārpatennāyira-chchēnāpati and Virudakandaiyar Pāṇar of the Nārpatennāyiravan Tirukkāvaṇam (? pandal) in the temple of S'ri-Kailāsam-uḍaiyār at Kudalur *alias* Rājarāja-chchaturvēdimangalam in Kīlalai-nāḍu of Rājendra-S'ōla-valanāḍu in Muḍigōṇḍa-S'ōla-maṇḍalam. From this and other Tamil inscriptions we learn that Maḷūr in Malurpatna is a corruption of Maṇalūr and that it has no connection with Malur in Doddā Malur and Chikka Malur which is a corruption of the Tamil Maḷavūr. Another inscription at the Kudalur pond also refers to a grant by the same Nārpatennāyira-chchēnāpati and his daughter. A second inscription at the same place records a grant by Mādi-gavunḍan and Pamma-gavunḍan. Another on a stone in a cocoanut garden near the Malur bridge at Chikka Malur mentions a grant by Maḷali-uḍaiyār, son of Viravaḷa-daṇḍanāyaka.

84. Among the other records of the same reign, an inscription on the beams of the Chennakēśava temple at Haranhalli, Arsikere Taluk, which is dated 1244 A.D.,

says that in the presence of Heggade Peddanna, a subordinate of the great minister Sōmeya-dannāyaka, an agreement was entered into by the *pūjāris* of the temple and the cultivators of the temple lands about the payment of certain dues by the latter to the former. The village is called Hiriya Sōmanāthapura. On the outer walls of the Narasimha temple at Nuggihalli, Channarayapatna Taluk, there are many well-carved images and figures below which are engraved their names together with those of the sculptors who executed them. The temple is a good specimen of Chalukyan architecture; and we learn from Channarayapatna 238 that it was built in 1249 A.D. during the reign of Sōmēśvara. The images on the south wall were made by Baichōja of Nandi, and those on the north wall by Malitamma. Baichōja gives us here and there some of his titles while Malitamma contents himself with merely giving his name without any epithets. Among the titles of the former may be mentioned "a thunder-bolt to the mountain of hostile titled sculptors" and "a spear to the head of titled architects." His name occurs in four places while that of Malitamma is engraved in 16 places. The following is a list of the names of the images on the walls:—Brahma, Nārāyaṇa, Kāma, Rati, Mādhava, Ādimūrti-dēvaru, Gōvinda, Narasimha, Viṣṇu, Allāḷa-perumāḷ, Madhusūdana, Trivikrama, Bali, Vāmana, S'ukra, S'ri-dhara, Hrishikēśa, Padmanābha, Sūrya, Dāmōdara, Sankarshana, Dēvēndra, Garuḍa, Vāsudēva, Lakṣmi, Bhūmi, Sarasvati, Yōganārāyaṇa, Hayagrīva, Pradyumna, Aniruddha, Puruṣhōttama, Durgi, Adhōkshaja, Achyuta, Hari, Janārdana and Upēndra.

Nārasimha III.

85. Of the records of this king, the most interesting is a copper plate inscription, a photo of which was received from the Secretariat. It is dated in 1279 A. D. and consists presumably of three plates. It tells us that the Hoysala king Nārasimha III granted the revenues of the village of Habbāle, Arkalgud Taluk, for the payment, by the pilgrims from all parts of India residing in Benares, of the tax levied on them by the Turushkas, and for certain services in the temple of the god Viśvēśvara. It is worthy of note that the king's generosity was not confined to the pilgrims from his own territories, but was extended not only to the pilgrims from the neighbouring Telugu, Tamil, Tulu, Malayālam and Mahratta provinces, but also to those from such distant places as Gujarat, Bengal and Tirhut. The amount of the tax that had to be paid by the pilgrims from each of the above places is also noted, the total amount being given as 402 *varaḥa*. The annual income of the village which was granted is stated to be 645 *varaḥa*, of which 402 *varaḥa* was set apart for the payment of the tax and the remainder for certain services in the temple. The king appears to have founded a chaultry also for the feeding of pilgrims.

86. Among the other inscriptions, a *virakal* near the Prapatārtiharēśvara temple at Basavapatna, Arkalgud Taluk, which is dated in 1281 A. D., tells us that in the war between Nārasimha III and Rāmanātha one Lāḷa-Macheya-nāyaka fell and that the stone was set up for his spiritual merit by his younger brother Hettayya. The war between Nārasimha III and his brother Rāmanātha is also mentioned in Belur 187, of 1280. Another *virakal* at the same place, dated 1286 A. D., records the death of one Ekkatī Rāmeya-nayaka during the capture of the Niḍugal fort by Nārasimha III and the setting up of the stone for his spiritual merit by his younger brother Hettayya, the same person who set up the other stone. An inscription on the northern sluice of the tank at Bevir, Channapatna Taluk, dated in 1272 A. D., says that during the reign of Nārasimha III the sluice was built by Daṇḍavaḷa Dōkaṇṇa's son Masanaya-nāyaka, a servant of the king. The following titles are applied to him:—*Keḷalādirāya*, *jagadobbagaṇḍa*, *silagaragaṇḍa*, *svāmīdrōhara gaṇḍa* and "the worshipper of the lotus feet of Viragaṇṇa Rāmanātha." Another inscription in the Gopalakrishna temple at Honganur, Channapatna Taluk, which appears to be dated 1295 A. D., records that when Pratāpa-chakravarti Hoysala Vira-Nārasimha-Dēva was in the residence of Honganur in Keḷalu-nāḍu, ruling the kingdom in peace and wisdom, he made a grant of land to Sōmanātha-Kāthakāgnichitta of Kudalur; and that the great minister Perumāḷēdēva-dannāyaka, son of Rāmakrishṇadēva and grandson of Viṣṇudēva, of the Ātrēya-gōtra, having purchased the land from Sōmanātha-Kāthakāgnichitta, granted it for the god Prakāśanārāyaṇa of Honganur. We thus learn from this inscription that Honganur was the residence of Nārasimha III for some time. It was an important place during the Chola period, the name given to it in the Chola inscriptions being

Trailôkyamâdêvi-chchaturvêdimangalam after one of the queens of Râjarâja I. Perumâledêva-danṇāyaka, the famous general of Nârasimha III, is mentioned in several inscriptions (see last year's Report, para 48); but this is perhaps the only inscription which gives the names of his father and grand father. An inscription on the pedestal of the Gaṇadhara image in the enclosure around Gommata on the larger hill at Sravan Belgola, recording a grant for Gommata in 1279 A. D. by a subordinate of the *maha-pasāyila* Tirumappa, and a fragmentary Tamil inscription at the Kudalur pond, recording a grant for the god Surabhûpati of the place, may also belong to the same reign.

Ballâla III.

87. Two fragmentary Tamil inscriptions at the Kudalur pond, dated in 1313 A. D., record grants of land to some temple by Râma-gavunḍan's son Mâsagavunḍan and the *mahâjanas* (of Kudalur) respectively. In the latter, *Adiyama-Yama-pura-pravêśa-dêśika*, i. e. the shewer to Adiyama of the way to Yama's city, is used as one of the titles of Ballâla III. Another Tamil inscription in the Chaudêsvari temple at Malurpatna, dated in 1307 A. D., records a grant of land by Kâvadevarasar to Nîlakanṭha-dêvar, son of Satyânanda-svâmi. This Nîlakanṭha-dêvar is also mentioned in Channapatna 89 and 97a. An inscription at Jinanâthapura near Sravan Belgola, which tells us that, by order of Singyapa-nâyaka's son, Guruvapa, Sôvapa and other *prabhus* of Bekka granted some land to Châmunḍarâya-basti, may also be assigned to this reign.

THE SEVUNAS.

Mahâdêva.

88. There is only one record of this dynasty. It is a worn-out inscription on a *virakal* near Devikere at Hassan, telling us that during the rule of Mahâdêvarasa a relative of Nâraṇabôva fell in battle.

VIJAYANAGAR.

89. There are only a few inscriptions of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Vira-Narasimha, covering a period of only 80 years from 1383 to 1463 A. D. One of them is a copper plate inscription of Vira-Narasimha.

Harihara II.

90. There are only two records of this reign, one copied in the Râmêśvara temple at Ramanathpur, Arkalgud Taluk, and the other at Bairâpura, Molakalmuru Taluk. The former, dated 1383 A. D., records the grant by Kariya Mâyanna, a servant of Harihara II, of certain taxes to provide for the offerings of rice, perpetual lamps, unguents, etc., for the gods Râmanâtha and Gôpînâtha; and the latter, the grant by Harihara II of the villages of Maligaunḍanahalli and Hosabaṭahalli for the god Bhairavadêva of Lunke.

91. In the last year's Report (para 55) it was stated in connection with Vidyâranya that, in case the explanation of the origin of the names Sâyaṇa and S'rîmatî was not deemed satisfactory, the only other alternative would be to postulate the existence of two Mâdhava-mantris, the one, the son of Mâyana and S'rîmatî, and the other, the son of Châvunḍa and Mâchâmbikâ, both of whom not only lived at about the same time and were also renowned as *Upanishan-mârṅga-pravartakas*. The two works that were relied on as giving Sâyaṇa as the name of Mâdhava's father were the *Sarvādars'ana-saṅgraha* and the *Dhâtuvrittî*. But it is now found that *Sâyaṇa-putra* printed on page 3 of the introduction to the Mysore edition of the *Dhâtuvrittî* is a mistake for *Mâyana-putra*; so that there is left only one solitary work which gives Sâyaṇa as the name of Mâdhava's father, while all the others, including even the newly discovered manuscript of Sâyaṇa's *Alankâra-sudhânidhi* described in the last year's Report (para 83), unanimously give it as Mâyana. There can, therefore, be no doubt as to Mâyana being the real name of Mâdhava's father and consequently the derivation of Sâyaṇa from Châvunḍa, though plausible, does not serve any useful purpose.

Besides the difference in the names of their respective parents, there are also a few other facts which tend to support the view that there were two Mâdhava-mantris.

We may call one of them Māyana-Mādhava and the other Chāvunḍa-Mādhava. The former was of the Bhāradvāja-gōtra (see *Parāsara-Mādhaviya*); the latter, of the Āṅgīrasa-gōtra (Shikarpur 281). In most of the works of the former Vidyātīrtha is mentioned as his guru; while the latter had for his guru a S'aiva teacher named Kriyāsakti (Sorab 375 and Shikarpur 281). As Chāvunḍa-Mādhava is said (Shikarpur 281) to have conquered the country on the western coast (*Aparāntuvishaya-jētā*), the conquest of Goa, referred to in the Goa plates, has to be attributed to him alone. Māyana-Mādhava, a *sannyāsi* and a writer on the *Dharmasāstra*, could never have exchanged the mendicant's staff for the sword. He does not appear to have ever been a warrior, though there is evidence to show that his brother Sāyana was (see last year's Report, para 83).

Mādhava, the author of the *Sarvadarsana-sangraha*, gives his father's name as Sāyana and calls himself Sāyana-Mādhava. How is this discrepancy to be explained? It can perhaps be explained by supposing that the author of this work was not Māyana-Mādhava but a different Mādhava who was the son of his younger brother Sāyana. We learn from Sāyana's *Ālankāra-sudhānidhi* that he had a son named Māyana. In an inscription of the Arulāla-perumāḷ temple at Conjeeveram (*Epi. Ind.* III 118), consisting of a verse addressed to Sāyana, which gives the names of his parents, brothers and patron, Māyana appears to be used in the place of Mādhava. In case this reading is correct, we may suppose that Mādhava, the author of the *Sarvadarsana-sangraha*, was Māyana, the son of Sāyana. Further, in the *Sarvadarsana-sangraha* is quoted a verse *dravyādravya-prabhēdāt*, &c., from the *Tattva-muktā-kalāpa* of Vēdānta-chārya who, according to tradition, was a contemporary of Māyana-Mādhava. It is not unreasonable to suppose that at least a generation would be required for Vēdānta-chārya's work to get currency so as to be quoted by others. Vishṇu-Sarvajña, most probably the same as Sarvajña-Vishṇu, was the guru of Sāyana (*Epi. Ind.* III. 118). He may also have been the guru of Sāyana's son Mādhava or Māyana, which would account for his praise at the beginning of the work.

Dēva-Rāya II.

92. An inscription on the pedestal of S'āntinātha in Mangāyi-basti at Sravan Belgola, says that the image was set up by Bhīmā-Dēvi, queen of Dēva-Rāya-Mahārāya and a lay disciple of Paṇḍitāchārya. The information that Dēva-Rāya II had a Jaina wife named Bhīmā-Dēvi is perhaps new. Another inscription on the pedestal of Vardhamāna in the same temple, which records that the image was set up by Basatāyi, a lay disciple of Paṇḍita-dēva, may be of the same period. The same may be the case with an inscription at Kantirayapura near Sravan Belgola, recording a grant of land to the basti caused to be built by Mangāyi by certain lay disciples of Paṇḍita-dēva. An inscription at Honnagondanahalli, Arkalgud Taluk, the top portion of which is effaced, informs us that some one granted the village of Honnagondanahalli to the Mahāmahattu maṭha on receipt of 210 *varaha* from Chennavīra-Siddalinga-dēvaru of the maṭha, and that a *silā-sāsana* was granted to this effect with the permission of Siddalingana nāyaka's son Vīraṇa-nāyaka. The witnesses to the grant were Paṇḍitārādhyā-gurudēvaru, Hālukuruke-Gurudēvaru, Eraḍukere Gurusidda-dēvaru and Maḷabasavalingadēvaru. With the permission of Īśvarasa, the *sēnabōva* Phaṇiyapa wrote the grant. The Vīraṇa-nāyaka of this inscription may be identical with the Vīraṇa-dannāyaka, minister of Dēva-Rāya II, mentioned in Anekal 85, of 1415 A. D. (see para 68, last year's Report).

Vīra-Narasimha.

93. A set of copper plates of this king was procured from Subbāpandita, Patel of Kaigonahalli, Krishnarajapete Taluk. They are three in number, engraved in Dēvanāgarī characters. The inscription gives the usual geneology of the Tuluva dynasty of Vijayanagar down to Vīra-Narasimha, who is praised at length. His brother Krishna-Dēva-Rāya is also named. It then proceeds to say that on the 14th lunar day of the dark fortnight of Māgha in the year Chitrabhānu, which is coupled with the S'aka year 1383, Vīra-Narasimha, son of Narasa-kshmāpāla and grandson of Īśvara-bhūmipa, on the occasion of the holy S'ivarātri, granted, in the presence of the god Siva on S'rī-aḷa, at the time of making the gift called *saptasāgara*, the village of Kaigonḍapalli, situated in the Sindhughatṭa district of Hoyisaṇa-dēva, giving it another name Vīranarasimhapura after himself, to Naṇjehebbāruva of the Atri-gōtra, Drāhyāyana-sūtra and Sāma-śākhā, son of Tipparasārya who was also known

as Patañjali and grandson of Jannaiya-dīkshita. The date of the grant is thus 1463 A. D. But this is too early for Vīra-Narasimha, who began to rule in 1504 A. D. Further details about the date given in the record are S'ravana-nakshatra and S'iva-yōga. The date may thus be verified. Except for the closing verse *madvamsajā*, etc., and a verse in praise of Gaṇapati in the middle immediately before recording the grant, which are unusual in the records of this dynasty, there does not appear to be anything else that would stamp the grant as a forgery.

Vijaya-Venkaṭapati-Rāya.

94. A copper plate inscription, apparently of this king, was received from the S'rīpādarāya-maṭha at Mulbagal. It consists of only one plate, engraved in Kannada characters. The date given is S'aka 1190 which is said to correspond to the cyclic year Īśvara. But Īśvara is S'aka 1200. Further, a few Mysore titles are mixed up with a few Vijayanagar ones in describing Vijaya-Venkaṭapati-Rāya, who is said to be the son of Virūpāksha-Rāya and grandson of Narasimha-Rāya, of the Ātrēya-gōtra, Āśvāyana (for Āśvalāyana) sūtra and Rik-śākhā. The grant was made by the king in the presence of the god Viṭhala of Pāṇḍuranga-kshētra. We know of no Venkaṭapati-Rāya answering to the description given above at any period of Vijayanagar history. The Venkaṭapati-Rāyas of Vijayanagar were of the Āpa-stamba-sūtra and Yajus-śākhā. The plate, which is engraved in modern Kannada characters, cannot therefore be genuine. It records the grant of the village Vengere to *śrīmat-paramahansa-parivrājakāchārya, Vaiṣṇava-siddhānta-pratishṭhāpanāchārya* Suvarpavarṇa Paraśurāma-tīrtha of the Mulbagal maṭha, who was a *śishya* (disciple) of Sankarshana-tīrtha and a *prasishya* (disciple's disciple) of Ādirāja-tīrtha.

NUGGIHALLI.

Viruparājarasu.

95. An inscription engraved on the floor of the *navaranga* in the Rāmēśvara temple at Rāmanāthpur, Arkalgud Taluk, records a grant to the temple in the year Siddhārthi by a servant of Viruparājarasu. The latter may be identical with the Viruparāja-mahā-arasu of Nuggihalli mentioned in Hassan 98. The date of the record may be 1559 A. D.

IKKERI.

Sivappa-Nāyaka.

96. An interesting *samād* on plam leaf, issued by Sivappa-Nāyaka of Ikkēri under his own signature, was found in the Bangalore Museum. Its date may be about 1650 A. D. It refers to two former *nirūps* issued in 1616 and 1633 A. D. and tells us that as the *vōle* (order on palm leaf) formerly issued with instructions that it should be returned after entry in the *sēnabōva's kaḍita* had been lost, the present *vōle* was issued instead. It appears one Lingābhaṭṭa was enjoying certain lands as the *archak* of the Nārāyaṇa, Tirumaladēva and Hanumanta temples in the fort of Haranhalli. Subsequently an order was issued by Sivappa-Nāyaka that no Smārtas should be the *archaks* in Vishnu temples, and, on Lingābhaṭṭa agreeing to employ a Vaishnava Brahman for the place of *archak* in the above temples, he was allowed to enjoy the lands with certain conditions.

THE MAHRATTAS.

Ekkōji.

97. An inscription on the rock to the south of the Mallēśvara temple at Mallesvaram, Bangalore, records that, on the application of the *mahā-nādu* of Bengalūru, Ekkōji-Rāya granted Mēḍaraninganahalli as a *mānya* for the god Mallikārjuna of Mallapura. The date given is the year Saumya, i. e. 1669 A. D. This epigraph is interesting as it informs us that Mallesvaram had the almost identical name of Mallapura about 250 years before the extension was formed with its present name, that the temple was in existence before 1669 A. D. and that at this time Ekkōji, the brother of Sivāji, was in possession of Bangalore. The village granted is at a distance of about a mile to the east of Mallesvaram. Bangalore, among other places, had been granted as a *jāgīr* to Shahji, father of Ekkōji, by the Bijapur king. On his death in 1664 A.D., Ekkōji succeeded to his father's possessions.

MYSORE.

98. There are about a dozen records of the Mysore kings, beginning in the reign of Dodda-Dēva-Rāja-Oḍeyar and ending in the reign of Krishna-Rāja-Oḍeyar III, covering a period of nearly 200 years from 1663 to about 1850 A.D.

Dodda-Dēva-Rāja-Oḍeyar.

99. A copper plate inscription of this king, dated in 1663 A.D., was received from the Mysore Palace. It consists of three plates, engraved in Dēvanāgarī characters. The geneology of Dodda-Dēva-Rāja is thus given: Chāma-Rāja, his son Dēva-Rāja, his son Dēva-Rāja. The Chāma-Rāja mentioned here is the one known as Bōḷa-Chāma-Rāja, and the Dēva-Rāja, the one called Muppina Dēva-Rāja, the father of Dodda-Dēva-Rāja. The king is said to have obtained the kingdom through his own valour and to have vanquished the Turushkas. The following titles are applied to him: *mūrumanneya-gaṇḍa*, *pararāya-bhayanakara* and *Hindurāya-suratrāya*. The inscription states that on the 12th lunar day of the bright fortnight in Chaitra of the year S'ōbhakṛit, which is coupled with the S'aka year 1585, Dēva-Rāja-Oḍeyar of the Ātrēya-gōtra, Āvalāyana-sūtra and Rik-śākhā, in the presence of the god Ranganātha, granted, for the spiritual merit of his parents, to Mantramūrti Rājarājēndrabhārati-svāmi, certain villages in the Rāmasamudra hōbaḷi of Hadināḍu-sīme. At the end the king's signature, S'rī-Dēva-Rāju, is given in Kannada characters.

Chikka-Dēva-Rāja-Oḍeyar.

100. A set of copper plates of this king also, dated 1675 A. D., was received from Vidvān Tirunārana Iyengar of Chamarajnagar. They are three in number, engraved in Dēvanāgarī characters. The seal has the figure of a boar standing to the left. After giving the puranic geneology from the Moon to Yadu, the inscription proceeds to give the pedigree of Chikka-Dēva-Rāja as follows:—Some born in Yadu's race came to the Karpātaka country to visit their family diety on the Yadugiri hill (Melkote), and, being pleased with the beauty of the country, settled in Māhishapura (Mysore) as its rulers. Among them was Beṭṭa Chāmēndra; his sons, Timma-Rāja, Krishna-Rāja and Chāma-Rāja; sons of the last, Rājēndra, Beṭṭa Chāmēndra, Dēva-Rāja and Cheppa Rāja; sons of the third, four, all named Dēva-Rāja, the eldest being known as Dodda-Dēva-Rāja; he married Amritāmbā; their sons, Chikka-Dēva-Rāja and Kanthīrava-mahāpati. The record then proceeds to give an account of Chikka-Dēva-Rāja's conquests. In the east, having conquered the Pāndya king Chokka, he captured Paramatti, Muṭṭāñjaṭṭi and Anantagiri; in the west, he routed the Keladi kings allied with the Yavanas and took Sakalēsapura and Arakalgōḍu; and in the north, having conquered Rapadulākhāna, he captured Kētasamudra, Kandikere, Handalakere, Gūlūr, Tumakūru and Honnavalli. Having subdued Mushtika who was allied with the Morāsas and Kirātas, he took Jaḍagana-durga and renamed it Chikadēvarāyadurga. The ancient image of Varāha at S'rīmuṣṇa, which had been removed during the Yavana invasion, he brought to S'rīrangapattana and set up. Then the inscription records that Chikka-Dēva-Rāja, actuated by filial devotion, had a *s'rāddhā* performed at Gaya through Krishna-yajvā and that, as a reward to the latter, granted, on the day of the anniversary of his father's death, in the presence of the god Paśchīma-Ranganātha, the two villages of Kabbaliganapura and Hullāna, situated in Terakaṇāmbi-sṭhlala, renaming them Chikkadēvarāyapura and Krishnāpura respectively. The donee was of the S'rīvatsa-gōtra, Āpastamba-sūtra and Yajur-śākhā; the son of S'rīnivāsārya and grandson of S'rīnivāsa. The grant was made in the year Rākshasa, which is coupled with the S'aka year 1597 (*muni-nidhi-bhānēndu*), in order that the king's father might attain Vaikuṇṭha, i. e., the abode of Viṣṇu. The composer of the inscription was Tirumaleyārya of the Kauśika-gōtra, son of Alagasingarārya who was an ornament of Chikka-Dēva-Rāja's Court. At the end in Kannada characters is given the king's signature—S'rī-Chikka-Dēva-Rājah. Another inscription on a pillar in the *manjapa* of the pond at Sravan Belgola, dated about 1680 A.D., tells us that the pond was built by Chikka-Dēva-Rāja.

101. It may not be out of place to mention here that this king was not only a good scholar himself but was also a liberal patron of literary merit. Several Sanskrit and Kannada works are attributed to him. Among these may be

mentioned Kannada versions of the Mahābhārata, Bhāgavata and S'ēshadharmā; Sachchhūdrāchāra-nirṇaya, Chikadēvarāja-binnapa and Chikadēvarāja-saptapadi. During his reign a great impetus was given to the advancement of Kannada literature and numerous works, some of them of great literary merit, were written under his patronage by Tirumaleyārya, Chikupādhyāya, Vēṅṅōpāla-varaprasādi, Chidānanda-kavi, Mallarasa, Kavi-Timma, Mallikārjuna, Lakshmayya, Singarārya and Honnamma. Of these poets, Tirumaleyārya, the composer of the above copper plate inscription, who subsequently became Chikka-Dēva-Rāja's minister, was perhaps the most prominent. He was the author of Apratimavīra-charita, Chikadēvarāja-vamsāvali, Chikadēvarāja-vijaya, S'ēshakalānidhi and several other works.

Krishna-Rāja-Oḍeyar II.

102. Two inscriptions of Kaḷale Nañja-Rāja, who lived during the reign of this king, were copied during the year. One of these, dated 1752 A.D., engraved on the north wall of the *mahādvara* of the Triṇayanēśvara temple at Mysore, tells us that the *gōpura* of the temple was caused to be built by Kaḷale Nañja-Rāja. The other, inscribed on the pedestal of Tāṇḍavēśvara in the Rāmēvara temple at Rāmanāthpur, says that the image was the gift of Kaḷale Nañja-Rājaiya, son of Vīra-Rājaiya and grandson of Daḷavāyi Dodḍaiya, of the Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rik-śākhā. Kaḷale Nañja-Rāja was a voluminous writer of a good number of Kannada versions of the Puranas and other works. Among these may be mentioned Kakudgiri-māhātmya, Kāśīkāṇḍa, Gaṇāpurī-mahimādarśa, Bhaktavilāsa-darpaṇa, Bhadrāgiri-māhātmya, Mārkaṇḍēya-purāṇa, S'iva-gīte, S'ivadharmōttara, S'etumahimādarśa, Harivamśa, Hālāsyā-māhātmya, S'ivabhakti-māhātmya and Haradattāchārya-charita. He also composed Sangtagangādhara and other works in Sanskrit. Many poets were patronised by him. Nṛsimha-kavi, the author of a Sanskrit drama called Chandrakalā-pariṇaya, who was a *protege* of Kaḷale Nañja-Rāja, describes him as a modern Bhōja of Dhārā in encouraging literary merit.

Krishna-Rāja-Oḍeyar III.

103. A few records of this king were copied at Haranhalli, Sravan Belgola and Mysore. The one at Haranhalli, engraved round the Paramānanda-vēdike to the north-east of the village, which is dated 1817 A.D., records a grant of land, for the restoration and maintenance of the *vēdike*, by Krishna-Rāja-Oḍeyar III to Arāikalā Venkaṭanārāya a-bhārati of Hāranhalli-sthala. Reference is also made to a former grant during the reign of Kaṇṭhīra-Narasa-Rāja-Oḍeyar for the maintenance of a similar *vēdike* on which Ayāchita-Narasimha-bhārati used to deliver religious discourses. Another inscription on the *sūrya-maṇḍala* in the Lakshmirāmanasvāmi temple at Mysore, dated 1844 A.D., tells us that, during the rule of Krishna-Rāja-Oḍeyar III, Chikka Mallarājaiya, the eldest son of Bīga Mallarājaiya and grandson of Dodda Mallarājaiya of Hura, of the Kāśyapa-gōtra, Āśvalāyana-sūtra and Rik-śākhā had the *sūrya-maṇḍala* made for the *Rathasaptami* festival.

104. Here also may be noticed two *sannads* found in the Jaina *maṭha* at Sravan Belgola. One of them, dated 1810 A.D., was issued by Dewan Purnaiya to Gavudaiya, Amṭla of Kikkēri. It tells us that Komāra-heggaḍi of Dharmasthala below the Ghats, who had been on a visit to Sravan Belgola, came to Mysore and showed a *sannad* formerly issued by Krishna-Rāja-Oḍeyar to the effect that the village Kabālu in the Kikkēri Tālūka had been granted for the charities of Dāna-śāle, situated near Chikkadēvarāja-kalyāṇi at Sravan Belgola; and that accordingly the village was re-granted to provide for the charities of Dāna-śāle, the worship of Gommata and the expenses of the *maṭha*. The other *sannad* in the *maṭha*, dated 1880 A.D., was granted by Krishna-Rāja-Oḍeyar III. This is the original of the fanciful Sanskrit version printed as No. 141 in the Sravan Belgola volume (see para 22 above). It does not begin with the verse *śrīmaṭ-parama-gambhīra*, nor is there any reference in it either to the Mahāvīra and the Vikrama eras or to the thrones of Dillī, Hēmādri, etc. Purnaiya's *sannad* is not at all alluded to in it. After a few verses in praise of Chāmundikā and Viṣṇu, the *sannad* proceeds to say that in the year Vikriti, which is coupled with the S'aka year 1752 (expired), Krishna-Rāja-Oḍeyar (with all the Mysore titles) of Mysore granted to the *maṭha* of Chārūkīrti-paṇḍitāchārya at Sravan Belgola the three villages of Sravan Belgola, Uttainahalli and Hosahalli, to provide for the expenses and repairs of all the temples at Sravan Belgola. The number of the temples

is given as £3:—8 on the larger hill, consisting of Gommata and 7 minor temples; 16 on the smaller hill; 8 in the village; and 1 on the hill at Malayûr. Formerly the *maṭha* received a cash grant of only 120 *varaha* to meet all these expenses; and as the amount was found insufficient, the present grant was made in lieu of the former cash *tasdik* on the application of Lakshmîpandita.

BURMESE.

105. A Burmese inscription was discovered on a large Burmese bell in the Bangalore Museum. The bell was presented to the Museum in February 1906 by Lieutenant Colonel H. V. Cox, Commandant, 69th Punjabis. It was brought over from a Buddhist temple in Burma and had been in the possession of the regiment for many years. A photo of the inscription was sent to Mr. Taw Sein Ko, Superintendent of Archaeological Survey, Burma, for favor of decipherment; and he has very kindly sent me a transcript and a translation of the same together with a few interesting remarks. The bell is decorated with ornamental devices and has an ornamental attachment at the top in the form of a human figure. The inscription is engraved in seven lines around the middle part of the bell. Mr. Taw Sein Ko observes "(1) The human figure on the top of the bell is that of a mythical being called *Manussiha* in Pāli. It appears to be the counterpart of the *Narasimha* of the Hindus. The figure has the body of a lion and a human head. (2) The bell was cast in 1833 at Bogyôk, a village near Syriam, and appears to have formed part of a loot obtained by a British Officer of the Madras Army during the Second Anglo-Burmese war of 1852. (3) Bells form an integral part of Buddhist ceremonies, as they are sounded at the conclusion of prayers, charitable offerings, etc., in order to call upon the spirits of the earth to bear witness to such meritorious deeds." As such records are very uncommon in Mysore, I give below the translation of this interesting Buddhist inscription:—

May the Religion last for ever! In the 2377th year of the Buddhist era, I, the abbot of Padatawya, who aspire to walk in the path leading to Nirvāṇa, the goal of all the past embryo Buddhas, (collected) with the help of the other monks endowed with high gifts, metal, for casting a bell, which would be sounded by clerical and lay worshippers from all quarters at the end of their prayers. The bell was to be suspended within the precincts of the pagoda standing on the Uttaranga hill, in which the relics of Buddha were enshrined. The weight of the metal used is about 7,000 tolas. The work was completed...in Nattaw, (December) in 1195 of the Burmese era. The wages of the workmen were paid by the villagers of Bogyôk, who were anxious to attain the path leading to Nirvāṇa. May our parents, preceptors, grand-parents and other relatives as well as the denizens of the regions situated between the highest empyrean and the lowest hell share with us in our merit. May we, by virtue of this gift, have our desires fulfilled, and may it be a help towards our attaining Nirvāṇa eventually.

MISCELLANEOUS INSCRIPTIONS.

106. Some miscellaneous inscriptions, which cannot be assigned to any specific dynasty, may be noticed here. An inscription on a pillar near Kanchina-done on the smaller hill at Sravan Belgola, tells us that the *done* or reservoir was made by Mānabha in the year Ananda, probably 1194 A.D. Two inscriptions at the foot of the larger hill near the Brahmadvā temple, consisting of the words Jayadhavaḷa and Vijayadhavaḷa, are interesting as recording the names of the old commentaries on Jaina philosophical works. An inscription copied at Jinnenhalli near Sravan Belgola is important as it helps us to fix the date of Sravan Belgola No. 123, in which one Chennappa is said to have made a *maṇṭapa*, a pond and a grove. It is dated in 1673 A.D. and tells us that Chennappa granted Jinnenhalli for the god Samudrādīśvara and for the maintenance of his pond, garden and *maṇṭapa*. The Chennappana-basti on the larger hill was built by the same person. An inscription on a sculptured stone in the park at Chitaldrug, dated in 1761 A.D., deserves notice. It is a Telugu inscription dated in the Kaliyuga era. It simply says that Yādū-Gauḍu Nāgappa had nine wives and a son. He and his wives with the child are figured on the stone with the names of seven of the females inscribed over the figures. He must have been a person of some importance as he is represented as riding a caparisoned horse with a servant holding a mace behind him. The names of the females are S'onṭhava,

Vôbaka, Surava, Balaka, Kampaḷava, S'onṭhava and Jugava. An inscription on a pillar in the Anjanêya temple at Bevur, Channapatna Taluk, dated 1818 A.D., informs us that the temple was restored by one Bêvûra-gauḍa, son of *Mûgala-buguḍi* Timmegauḍa. The epithet *mûgala-buguḍi* is explained as alluding to the fact that at the time of the partition of ancestral property, Timmegauḍa got three *kolagas* of the ear ornament known as *buguḍi*. Bêvûragauḍa's great grandson is living now in the village.

107. A word may here be said about the large number of inscriptions in Nāgari characters which were copied on the larger hill at Sravan Belgola. They are about 39 in number, ranging in point of time from 1488 to 1841 A.D. They record the visits to the place of pilgrims from Northern India in some northern vernacular. Twenty-two of them are dated in the S'aka era and six in the Samvat or Vikrama era. In four of them reference is made to the Kâshṭha-sangha. In a work called *Samayabhûshaṇa* by Indranandi, the name Kâshṭha-sangha occurs in the following verse :—

Kiyatyapi tato'titê kâlê S'vêtâmbaro'bhavat '
Drâviḍô Yâpaniṃśa cha Kâshṭha-sanghaś cha mânataḥ ||

(9th verse from the beginning).

The date of Sr. Bel. No. 119 was found to be Samvat 1719 and not 1119. Of the Gujarâti inscriptions, ten are dated in the Samvat era, the dates ranging from 1555 to 1785 A.D.

108. Of the seven inscriptions in Grantha and Tamil characters on some of the images in the *matha* at Sravan Belgola, three are dated in both the Mahāvîra and S'aka eras. Mahāvîra 2519 is said to correspond to S'aka 1778. The dates of the inscriptions range from 1857 to about 1860 A.D. Three of them are in the Sanskrit language and four in Tamil. Among the donors may be mentioned Dharaṇendra-śāstri of Kumbhakōṇa, Padumaiya of Kaḷasa, Padmāvatiyammāl of Mannār-kōvil and Appāvu-śrāvakar of Tanjanagaram (Tanjore). In two of the records it is stated that Belguḷa was renowned as the southern Kâśi and that the gifts were made at the instance of Sanmatisāgara-varpi, the chief disciple of Chārukīrti-paṇḍit-āchārya.

2 EXCAVATIONS.

109. An account of the excavations conducted at Chitaldrug and of the articles unearthed was given in paras 12 and 13 above. According to tradition an ancient city called Chandravalli was situated immediately to the north-west of Chitaldrug. Curiously shaped earthenware vessels and lead coins have frequently been found on the site after heavy rains. Some of the vessels and pieces of pottery dug up during the excavations are decorated with bands and rings, and others bear ornamental devices in what looks like red enamel and are neatly polished and glazed. Mr. J. H. Marshall, Director-General of Archaeology, to whom only a few pieces were sent for inspection, kindly writes—"One piece is worth noticing as being similar to pottery found in some prehistoric graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are *glazed*, a mucilaginous gum having apparently been used for the purpose."

3 NUMISMATICS.

110. Of the four large lead coins discovered at Chitaldrug (see para 12), one is a coin of the Mahārāṭhi; two, of king Muḍānanda; and one, of king Chuṭukaḍānanda. They may be briefly described as follows :—

| Obverse | Reverse |
|--|---|
| 1. A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend <i>Mahārāṭhisa Jadakana Kalyāṇa</i> . | A tree within railing to left and a <i>chaitya</i> to right surmounted by a crescent. |
| 2. A <i>chaitya</i> . Round it the legend <i>Itanō Muḍānapulasa</i> . | A tree within railing in the centre flanked by two symbols to right and left. |

- | | |
|---|--|
| 3. The same. But the legend reads <i>Raṇḍo Muḍānandasa</i> with <i>lā</i> for <i>ḍā</i> . | A tree within railing to left and the symbol called <i>Nandipada</i> to right. |
| 4. A <i>Chaitya</i> . Round it the legend <i>Raṇḍo Chuṭukaḍānandasa</i> . | A tree within railing in the centre with no trace of any symbols on the sides. |

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a *denarius* of the time of the Emperor Augustus.

Obverse.

Laureate head of Augustus to right. Round it the legend *Caesar Augustus Divi F Pater Patriae*.

Reverse.

Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around, the legend *O. L. Caesares Augusti F. Cos Desig.*

The circular clay seal (para 12) which was dug up together with the Mahārāṭhi coin is about $3\frac{1}{2}$ " in diameter. It has a hole at the top and just below it some symbols which look like four Brāhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahārāṭhi who issued coin No. 1 was probably a viceroy of the Andhrās stationed at Chitaldrug; and Muḍānanda and Chuṭukaḍānanda, Andhrabhṛityas or "Feudatories of the Andhras" who subsequently became independent. This Chuṭukaḍānanda was perhaps an ancestor of the Chuṭukulānandas mentioned in the Banavāsi (*Ind. Ant.* XIV. 331) and the Maḷavalli (Shikarpur 263) inscriptions.

In 1883, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found, it would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahārāṭhi, have been described by Dr. Hultzsch (*Epi. Ind.* VII. 51) who, however, starts at a different point and reads the legend thus:—*Sadakana Kujalāya Mahārāṭhisa*. Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent, very kindly writes—"I am most interested in the account of your discovery of Roman silver and Andhra lead coins at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr. Hultzsch's reading of the Mahārāṭhi's coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalore. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date." The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahārāṭhi and the other a coin of Muḍānanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahārāṭhisa*. These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded me in the discovery of Muḍānanda's coin at Chitaldrug, though no body knew anything about it. This is, however, the first time that a coin of Chuṭukaḍānanda has been found at Chitaldrug. The region of the occurrence of the coins of Muḍānanda and Chuṭukaḍānanda was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

111. The 53 gold coins (para 36) received from the Secretariat for examination fall into two classes—those of Krishna-Dēva-Rāya of Vijayanagar and those of Sadāśiva-Nāyaka of Ikṣvāki. There are 39 specimens of the former class and 14 of the latter. The obverse of the former bears the figure of a seated diety which some have supposed to be the bull-headed Durgā, while according to others it is Vishṇu in the Boar incarnation. In several of the specimens the attributes of Vishṇu—discus and conch—are clearly visible. The reverse contains the legend *S'ri-Pratāpa-Krishna-Rāya* in three horizontal lines in Nāgari characters. As the

Nāyaks of Chitaldrug adopted this coinage of Vijayanagar, these coins were subsequently known as the Durgi pagodas.

The specimens of the latter class bear on the obverse the figure of S'iva holding the trident in the right hand and the antelope in the left with Pārvati seated on his left thigh, while on the reverse there is the legend *S'ri-Sadās'iva* in 2 or 3 horizontal lines in Nāgari characters. This obverse, which was derived from the coins of Harihara, Dēva-Rāya and Sādās'iva-Rāya of Vijayanagar, was also adopted subsequently by Hyder and Krishṇa-Rāja-Oḍeyar III of Mysore. It is of some antiquity being found in the Tinnevely coins of the Koṛkai king Karikāla, who ruled in the early part of the 12th century. That these coins do not belong to Sādās'iva-Rāya of Vijayanagar is clear from the absence of the epithet *Pratāpa* on the reverse.

4 MANUSCRIPTS.

112. Of the manuscript works examined or obtained during the year under report, reference was already made (para 35) to *Lōkavibhāga*, a Sanskrit work treating of Jaina cosmography by Simhasūri, an author who flourished in the 5th century A.D. The work is of special interest and value as it enables us to fix the period of the Pallava king Simhavarma. In one of the verses at the close of the work, giving the date of its composition, the author has also given the corresponding regnal year of king Simhavarma of Kānchi. The verse runs as follows :—

Saṃvatsarē tu dvāviṃśē Kāñchīśas Simhavarmapaṇi
aśīty-agrē S'akāhvānām siddham ētach-chhata-trayē||

We thus learn that the S'aka year 380 was the 22nd year of Simhavarma's reign. In other words, he began to rule in S'aka 359, i.e., in 437 A.D. An important point is thus gained in regard to Pallava chronology.

Of the other manuscripts, *Mudigeyashtaka* is a short Kannada poem by Harihara, a great Virāṣaiva poet, who flourished in the middle of the 12th century. *Jivandhara-shaṭpadi* is a Kannada work, written in the *Bhāmini-shaṭpadi*, by the Jaina author Kōṭīśvara-kavi of Sangītapura. The work, which gives an account of Jivandhara, was written at the instance of Saṅgama, king of Sangītapura. It may belong to the 16th century. *Sachchhādrāchāra-nirṇaya* is a Sanskrit work on the duties and observances of the S'ūdras by Chikka-Dēva-Rāja-Oḍeyar of Mysore (paras 100 and 101). At the beginning and the close of the work a lengthy account is given of the several conquests of the king. A manuscript in the Uriya characters and language, which was received for examination, was found to contain a paraphrase, in the form of songs, of the 11th *S'kantha* of the Bhāgavata-purāṇa.

R. NARASIMHACHAR,

Officer in charge of Archaeological
Researches in Mysore.

BANGALORE,
5th August 1909.

DESCRIPTION OF PLATE No. IV.

Figs. 1 to 26.

Figs. 1, 5, 6, 8 to 10, 11 and 14 are earthenware cups of different shapes; the upper portions of 11 and 14 are broken. Size one-third.

Fig. 2 is a plain thick plot; and figs. 3, 4 and 7 are curious-shaped pots decorated with fillets and grooves, fig. 7 being also ornamented with vertical red lines. Size one-third.

Figs. 12 and 13 are earthenware lamps. Size one-half.

Figs. 15 to 17 are ring-stands; 15 and 16 one-half the size and 17 one-third.

Figs. 18 and 19 are portions of some earthenware vessels. Fig. 19 probably represents the lower portion of a goglet. Size about one-third.

Figs. 20 to 26 are perforated stone beads. Size two thirds.

DESCRIPTION OF PLATE No. V.

Figs. 1 to 15.

Figs. 1 and 2 are fine earthenware caps decorated with red lines; fig. 1 one-half the size, and fig. 2 two-thirds.

Figs. 3 to 15 are broken pieces of pottery variously decorated with red lines.

DESCRIPTION OF PLATE No. VI.

Figs. 1 to 20.

Figs. 1 to 9, 11 and 12 are broken pieces of pottery variously decorated with red lines and dots. Fig. 3 has also a fillet of left sloping barlets.

Figs. 10, 13, 14 and 15 are circular earthenware pieces, fig. 13 being ornamented with vertical red lines. Size one-half.

Fig. 16 is a brick from the temple at the Jāṅgarāmēśvara hill, Molakalmuru Taluk. Size one-sixth. (See para 17).

Fig. 17 is a brick from the ancient site of Chandravalli near Chitaldrug. Size one-sixth.

Fig. 18 is a broken corner brick from the same site. Size one-sixth.

Figs. 19 and 20 are broken roofing tiles with grooves, ridges and holes, brought from the same site. Size one-sixth.

DESCRIPTION OF PLATE No. VII.

Figs. 1 to 17.

Figs. 1 to 14 are broken pieces of pottery variously ornamented with fillets, rings, ribs, vandykes, etc.

Figs. 15 to 17 are neolithic celts dug up in the water-course which runs through the ancient site of Chandravalli near Chitaldrug. Figs. 15 and 17 are one-third the size, and fig. 16 one-half.



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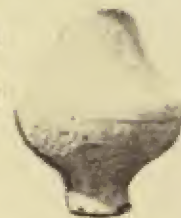


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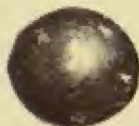
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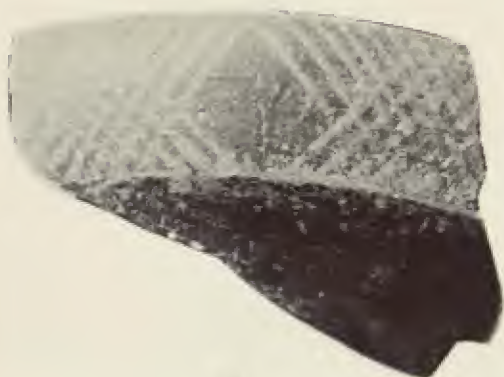
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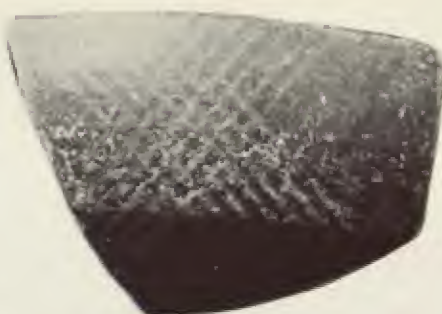
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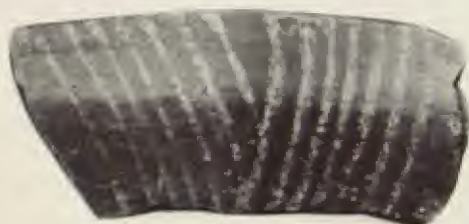
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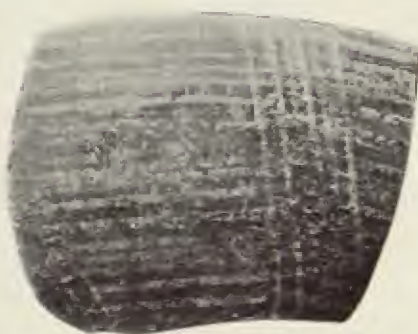
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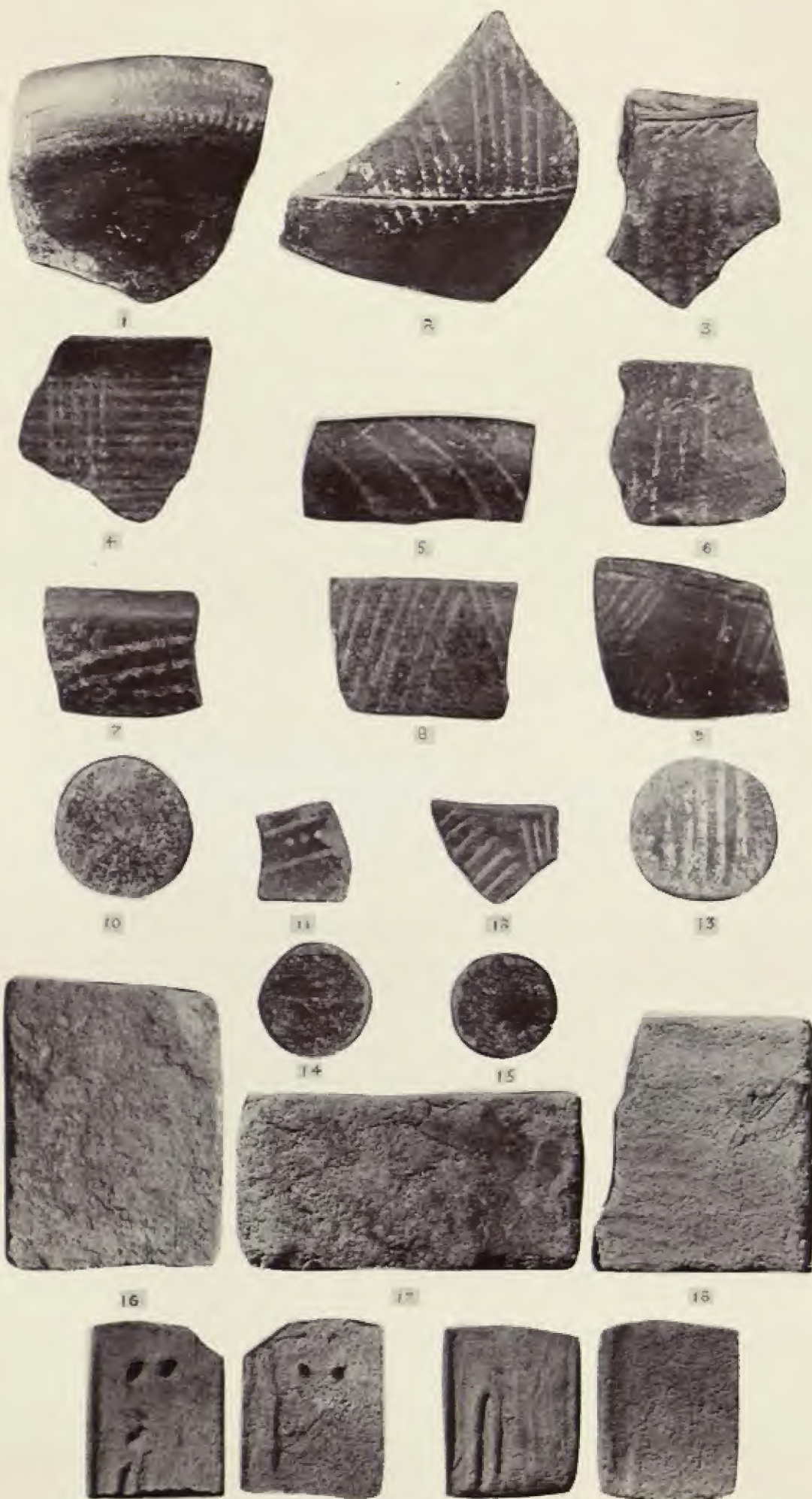
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14



15





DESCRIPTION OF PLATE VIII.

Figs. 1 to 10.

- Fig. 1 is a lead coin of the Mahārāṭhi unearthed at room No. 3 (see Map and para 110, No. 1).
- Figs. 4 and 5 are lead coins of king Muḍānanda dug up at pit No. 1 (see Map and para 110, Nos. 2 and 3).
- Fig. 6 is a lead coin of king Chitṭukādānanda dug up at the same place. (See para 110, No. 4.)
- Fig. 10 is a large clay seal found at room No. 3 (see Map) along with the Mahārāṭhi's coin (Fig. 1).
- Figs. 2 and 3 are lead coins similar to Fig. 1, which were bought at Chitaldrug.
- Fig. 7 is a lead coin received from Mr. A. Mrityunjaya Iyer, B.A., Assistant Commissioner, Chitaldrug. It has a humped bull on the obverse like the Mahārāṭhi's coins (Figs. 1 to 3), but the bull here faces to the right and not to the left. The legend is unfortunately quite illegible. Further, the tree on the reverse is in the centre and not to the left as in the other coins (Figs. 1 to 3).
- Figs. 8 and 9 are small lead coins bought at Chitaldrug. They bear on the obverse the symbol known as *Nandipada*, and on the reverse the figure of a *chaitya*. There is no legend on them.

DESCRIPTION OF PLATE NO. IX.

Figs. 1 to 10.

- Fig. 1 is a lead coin of king Muḍānanda in the Bangalore Museum. (See para 110.)
- Fig. 2 is a lead coin of the Mahārāṭhi at the same place.
- Figs. 3 to 5 represent the three coins found together in pit No. 8 (see Map and para 110) at Chitaldrug. Fig. 3 is perhaps a potin coin, with no legend or symbol visible on it. Fig. 4 is a small lead coin which bears no legend or symbol on it. Both these coins are very much worn out. Fig. 5 is a Roman silver coin of the time of the Emperor Augustus.
- Figs. 6 and 7 are Vijayanagar gold coins of the time of Krishna-Dēva-Rāya (see para 111).
- Figs. 8 and 9 are Ikkēri gold coins of Sadāśiva Nāyaka (see para 111). Fig. 9 is very much worn out.
- Fig. 10 is a Burmese bell in the Bangalore Museum. It is elegantly ornamented and bears a Burmese inscription (see para 105). Size about one-sixth.
-



ANDHRA, ROMAN & VIJAYANAGAR COINS

PL. IX



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3



4



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6



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8



9



10

A BURMESE BELL

(190)

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